

4. *Ex lib. Mason 1-2*

OCCASIONAL SERMONS

Preached by the
Most Reverend Father in God
WILLIAM SANCROFT,
Late Lord *Arch-BISHOP*
OF
CANTERBURY.

With some *Remarks* of his *Life*
and *Conversation*; in a LETTER
to a *FRIEND.*

L O N D O N ,

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To my Honour'd *Friend*,

R. T.

S I R,

I Have received your Letter, and am extreamly well pleased with your Intentions of Publishing the Sermons of that most Reverend *Prelate*, Dr. *William Sancroft*, Late Lord Arch-Bishop of *Canterbury*, which he long since Preached, and made Public to the VVorld. Each of them in the Front of the *Title*, signifie to the View of

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the

the *Reader*, the remarkable *Occasions* upon which they were Preached; and being through Length of Time become very scarce and difficult to be obtained, the Impression of each of them, being worn out, I do not doubt but it will be an Acceptable Service to all who not only Love *Learning* in general, but likewise the Memory of that *Great Prelate*, who had so great a *share* of it *himself*, and daily Encouraged and Promoted it in others.

The first of these *Discourses* was Preached at St. *Peter's Westminster* on the first *Sunday* in *Advent*, 1660. just after the Re-stitution of our Government in
Church

Church and *State*, wherein the Honour of our *Church*, and of *Episcopacy* is most Learnedly asserted, against all the unreasonable and weak Pretences and Arguments of the *Adversaries* of *Both* ; and this at the Consecration of Six Right Reverend Bishops ; who very well deserved the Honours were bestowed upon them by that Excellent Prince, *King Charles the Second*, not only for the Eminency of their Lives and Conversations , but of their Writings, and other Public Services they did for the Preserving and Defending our Established *Church* and *Monarchy* in these Realms in that *Long Rebellion* ,

which had endeavoured the utter Ruin and Extirpation of *Both*. And whoever peruses this Sermon, will find he hath handled it, as the Argument of it requires, and the Greatness of the *Auditory*, then expected from him: And herein he gave an Early Taste, not only of his Abilities and Learning on this Subject, but of what he even then deserved, and afterwards arrived to, the *Greatest* our *Church* could give him, and his *Prince* bestow upon him.

The second was a *Sermon*, which he Preached before the *King* at *Whitehall*, *October* 10. 1666. on that Solemn Fast, which

which the Government had appointed to bewail the Astonishing Judgment of Almighty God upon the *City of London*, by that Prodigious Fire, which laid it in Dust and Ashes : Wherein he shews himself to be a great Master of Devotion and Piety, by exciting the same in others, and Encouraging the whole Nation to a real Sense of those Evils they had suffered, and to a serious and timely Repentance of all their Sins, least a worse thing fell upon them.

The third Discourse was Delivered likewise before the *House of Peers* on the 13th. of *November*, 1678. being the

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Fast

Fast Day appointed by *His Majesty* to implore the Mercies of Almighty God in the Protection of his Majesties Sacred Person and his Kingdoms, from the Attempts and Machinations, that were then on Foot by the several *Partisans* of the Church of *Rome*.

All of which Discourses were extorted from him, and made Public by the *Request* and *Authority* of those, before whom he Preached, contrary to the Inclination of his Mind, and singular Modesty, which was indeed Peculiar to him, having ever affected a great Privacy in his Thoughts and Writings, being resolved never
to

to appear in Print, if he could with any Decency avoid the *Importunity* or *Commands* of those, who requested the Publishing of them.

But I shall say nothing more concerning these *Discourses*, but leave them to the Perusal of the Judicious Reader, as you desire.

All that I have now to do is only to give you a short Character of this *Excellent Person*: Though, I am very Conscious to my self, that my Abilities are not equal to this Attempt, which I have at your request undertaken ; and therefore I have rather chosen to Sacrifice my little Reputation to
your

your kind Importunity and the Public Censure , then that this little Volum of Sermons should go *unpræfac'd* to the World. I am exceeding sensible of the Boldness herein of the most ingenious Designer, to draw his *Picture*, as it ought to be, and the most skilful Hand would be at a Loss for the true Features and Lineaments of this Great Man ; but the best, though the most difficult, Enterprize, ought not to meet with any Discouragement, when it is designed well ; and not only for a Private but a Public Good too.

His Life was the Transcript of those excellent Endowments
and

and Virtues , which usually Adorned the Lives of the *Primitive Bishops* ; and as no one could know more what belonged to the Character of a true *Prelate*, so no one Practised it better. He Gradually Arrived to his Greatness, by early Notices in the World : And, while a Youth, and under the Government of his *Parents*, he was always addicted, through the Pregnancy of his Genius, to a great Sense of *Piety* and *Goodness* , and out-stripped the great Care and Education of his *Masters* , by the large Steps and Progress he daily made in Learning and Religion. *Cambridge* was the Place
 he

he came to, when he at first appeared in the World, and so became the happy Mother of this Renowned *Prelate*, in the very Bloom of his Years: Which is a just Honour to that great *Seat* of Learning, and which any other *University* I am sure would justly boast of. He was settled in *Emmanuel* College, and no sooner there, but he gave the World those Early Hopes of him, as he made good presently after in many of the great Actions of his Life.

His Accomplishments in *Human Literature* were very surprising, and within a very little while after his being there, he

he became Master of the whole Circle of it : Which upon all Occasions in Public as well as in Private, shewed it self very remarkably. In this he had a peculiar Talent, being an admirable *Critic* in all the Antient and Classic Knowledge , both among the *Greeks* and *Romans*. He had thoroughly digested all their Learning in *Poetry* and *History*, and this without the least Affectation of Vanity , or Ostentation of Learning. He attained to that Perfection in it, that as it was his Diversion, so he made it an Advancement to his other Studies. He made it subservient to the carrying on his
un-

unwearied Labours in *Theology*. In this he spent the greatest part of his Time, and cultivated the Soyl, in which it was planted to so great a height, that it became exceeding Fruitful; and I do not doubt, within a short space of Time, but that the Learned World will be the better for many Noble Fruits and Productions of it. Were there only these, which we now Present you with, it would be sufficient to Demonstrate the Greatness of the Person, and the Excellency of his Learning.

The Great Men of that Time, who were justly Celebrated for Learning, and Honoured
with

with those Rewards in the Church, that might make them Public Benefits and Examples to the World, quickly took Notice of Him, as a Person, who was growing into Greatness, and whose Extraordinary Parts and Abilities would soon Ripen him for the Greatest Employments his Profession could Entitle him too. He was intimately Known to all the Learned Bishops of that Age, and particularly to the Most Reverend Doctor *John Cosens*, Lord Bishop of *Durham*, who had singled him out to be his Chaplain, and (which was a far greater Honour to him) His Friend
and

and Confident ; He was most entirely Beloved by all the *Great Ones* , both in Church and State, and so might have commanded whatever he could have desired in the Church, from those, who had so many excellent Preferments in their Donations : But Privacy and a retired Life , was the only thing he Coveted ; and preferred to all the greatest Employments they could bestow upon Him. Because this did best Improve his Mind, as it gave him the largest Opportunities of laying in the greatest Stock and Treasure of Knowledge and Wisdom : Which he esteemed
above

above all the Honours and Wealth in the Kingdom. He never did desire either to be Rich or Great, but to be as *Knowing* as he could be; which he thought could never be obtained, but by *Ease* and *Quietness*, and by *Pains* and *Study*, which are very much Interrupted by Public Business and Employments. And being therefore blessed with admirable natural Parts, and Qualifications of Mind, he resolv'd to take this Course, to obtain the End he Aim'd at, of gaining as much Learning as he could, to render

b him

him every way Serviceable to his Profession and to the World.

He had an Understanding that was extended to all the Parts of useful Knowledge, and this improv'd by Travel and Foreign Conversation. He spent some Years in *France* and *Italy*, amongst the most Learned *Personages* that those *Countries* could boast of. Here he prosecuted his Studies with an Indefatigable Industry, Courted and Beloved by every one, for the singular Modesty and Affability of his Mind and Temper, and for his

his great Attainments in all manner of Knowledge, that could render him not only an Honour to his Country and Profession, but highly Acceptable to all Learned and Ingenious Persons.

Some time before the *Restoration* of our Government, he returned to his Native Soyl, and lived in that *Privacy* and *Retirement*, which was so suitable to his Temper, till the *Place* of his Education in the *University*, became the Scene of his Government : Wherein that *College* may justly boast of
 b 2 it's

it's Happiness, by reason of the great *Prudence* and *Wisdom*, which was Visible to every one of the *Fellows*, by his Careful Management of their Affairs, giving every day Instances of his great Understanding, and clear Insight in the Nature of *Business*, and in his most Obliging Deportment to every Member of that *Society*; Who were encouraged by his great Example to Laborious Study, and to the *Prosecution* of the Greatest Attempts in Learning.

Here he staid not long, but was by that Wise and Discerning *Prince*, King
Charles

Charles the Second, Recom-
 mended to the *Deanary* of
St. Pauls ; *St. Pauls* being
 through Length of Time,
 and a Barbarous *Rebellion*,
 become very much Decay'd
 and Ruin'd; it was necessary
 that so Charitable a *Person*
 should be fix'd in that *Post*,
 in order to contrive VVays
 for the Repairing of her
 Breaches, and the Decays She
 then lay under. None I
 am sure had a larger Heart
 for such an Undertaking, and
 a more eager Inclination
 to endeavour all he could
 to Restore her to her former
Beauty: And in Order here-

unto, while he sat in this *Chair*, no one could have Husbanded her *Revenues* with a more frugal, and yet decent Oeconomy, in order to Advance her to her Greatness, wherein She appeared in former Ages. But while he was carrying on this Noble Design, it fell a Sacrifice to that dismal Conflagration, and had *Burning* instead of *Beauty*. However this fatal Judgment which befel this Renowned City, and Noble Structure which had been the Honour of our Nation, and the Admiration of all the World, for many

ny Ages, did not lessen his singular Zeal for the *House* of *God*. His Labours and Solicitations in order to the Re-building of it, were unwearied, and he was as diligent to raise this Reverent *Pyle* out of its Ashes, as he had been before to support it in it's Ruin.

Here he continued for many Years, Adorning the Post he was in, by Re-building the *Deanary*, and Improving its *Revenue*, and carrying on his great Resolution of doing all the Good he could to the Church in General, and to

his *Own* in Particular : While this was the daily Object of his Thoughts, and Actions, he was unexpectedly, and without the least Inclination in Himself, Advanced to the *See of Canterbury*. This Promotion, as it was an *Act of Grace*, which flow'd from the Great Benignity of his *Prince* ; so it was the Effect of that Judgment in his *Majesty*, which all the World acknowledged to be remarkable in him. And indeed it was not possible for him to lie long hid, though He Industriously sought it, and seemed rather

ther to be earnestly compelled to the Acceptance of it, than through any natural Desire after Greatness disposed towards it. No sooner that the World knew of his *Nomination* to the *See*, but his Advancement thither met with an Universal Joy and Satisfaction. Every one were sensible of what happy Days this truly *Primitive and Apostolical Church of England* would enjoy under his Zealous Patronage, and how much *Learning* would flourish in these *Kingdoms* under his Auspicious Influence and Protection : And
so

so indeed it hath, *He* being generally known to be a hearty and faithful Friend to all that had any Merit to expect his Favour, or desire it. He carefully sought out such Persons for the *Service* of the *Church* in those *Preferments*, that fell within his Gift, as were of approved Abilities, of great Learning, and of Exemplary Lives and Conversations. He had a Heart enlarged to the greatest Hospitality that could be, and his Charity was Diffusive to all manner of Objects relating thereunto. He was a constant Friend

Friend to *Learning*, to *Religion*, and to our *Established Church*, and designed to wear away the Remains of his Life, his Estate, and his Interest for the Encouragement and Preservation of them. He had for many Years been Collecting a Useful Library of the best Books in every Science, but Particularly *Philology*, *History* and *Divinity*; and all these of the best Editions, which he at first Designed for the Public Library at *Lambeth*; but afterwards he altered his Intentions, and sent this Noble Present to his own *College*,
where

where they Design an Honourable Apartment to their Library in Commemoration of so useful and generous a Benefaction.

He was a great Admirer of the Excellency of our *Liturgy*, in the last Alterations of which, just after the Restitution of our Government in *Church* and *State*, as he was very much concerned, so he was a constant Attender upon the Public Worship of *G O D*, both in Private and in Public. His Behaviour was always exceeding Grave, and Composed, and when-ever present
at

at the Public Service of the *Church*, he had not only a Habit of Seriousness, visibly dwelt upon his Mind and Spirit, but a Reverend and Profound Humility, which appeared in the great Devotion of his Heart. In a Word, he had all the Virtue and Qualification, both of a Great and of a Good Man; he was a Wise *Prelate*, a most Learned *Divine*, an Universal *Scholar*, a Just *Man*, a Faithful *Friend*, an Excellent *Councillor*, a Kind and Tender *Master* to his Servants, a great *Benefactor* to others, a Thankful *Beneficiary*,
 where

where he was obliged, himself a Zealous *Affserter* of his Religion, against *Popery* on the one side, and *Fanaticism* on the other, and (in short) all the single Perfections that make many Men Eminent, were United in this *Primate*, and render'd him *Illustrious*.

Thus I have ventur'd in haſt to give you my Thoughts of this moſt Reverend *Prelate*, while he lived, and I am confident you earneſtly expect at the ſame Time, I ſhould ſay ſomething how he Died. All that I ſhall obſerve, is, that his
Re-

Retirement into the Country was wholly in order thereunto, that he might lay his Remains in the very same Soyl, where he first received his Being. His Time was spent most in Preparation for his great Change, which he expected with the same Joy and Pleasure of Mind, as others are wont to do their Advancements to Honour and Greatness. The World was what he never Loved, but only for those Opportunities it gave him of doing Good. He parted with his Life with the same Submission to Divine

vine Providence , as the *Christians of Old* did, with an humble Chearfulness and Resignation of Spirit. He spent most of his Time in Private Devotion and Charity, in daily Prayers to God, for Himself and the whole World, in Reading and Meditations, and whatever Duties are necessary for a Good Man , and a Dying Christian. He was some Months before he Dyed, seized with a Fit of an Ague, which confined him to his Bed for many Weeks. The third Fit proved so exceeding violent, that it
was

was in great Likelihood to have Mastered his Nature and Constitution, and Carryed him off ; every one about him thinking, and His *Grace* likewise finding, His Strength so far gone, that it seemed impossible for him to have Grappled with another. However, it was diverted , though against his Inclinations , by the *Cortex Peruvianus* , being more desirous to Dye than Live.

He was, for many Days in Prospect of Death, which he saw as it approached , and felt it come on by Degrees ; and to the very last Minute

(xxxiv)

of his Expiring Breath (having placed Himself in a posture of Dying, and Ordering the *Recommendatory Prayer* in the *Service* of the *Visitation of the Sick* to be read to him : He immediately Resigned his Spirit to Almighty God) and thereby gave all that were about him great Cause to Admire his *Faith* towards GOD, his *Zeal* to his *Church*, his *Constancy* of *Mind*, his *Contempt* of the *World*, his *Universal Charity* to all Mankind, and his *Chearful Hopes* of *Eternity*.

He Dyed on the Twenty Fourth of November,
between

between Twelve and One
of the Clock, and was Bu-
ried on the Twenty Se-
venth, between Eight and
Nine, very Privately (as
He himself Ordered it) in
Fresingfield Church-Yard, on
the *South-side*, as near the
Wall, as they could Lay
Him. A Place indeed of
his Own Chusing, Sixteen
Years Since, at which
Time, he was Nominated
to the *See* of *CANTER-*
BURY: But before his
Instalment, he took a Jour-
ney down into *SUFF-*
FOLK, to see his Re-
lations, and his Native
c 2 Place,

Place , and then told his Friends, they should Bury Him There , in Case He should Dye in that Country, Though afterwards he Changed his Intentions , and made a Place for his *Interment* in his own *Palace* at *LAMBETH*: But upon his Deprivation, and Return to the Place of his Nativity , he Re-assumed his former Resolutions, and Disposed of his Body as above mentioned, and his *S O U L* into the Arms of his Dearest *S A V I O U R*,

What

What then Remains for Us, but to Preserve the Memory of his Great Virtue always fresh in our Minds, and Express as far as we are able, the Copy of them in our Practice; for this will be the best Way of Remembring the Dead, which brings in most Advantage to the Living, and the truest Way to Honour Him, is to Imitate what was so good, and highly Commendable in Him: When the Piety and Humility, the Justice and Charity, and all the other Excellent Endearments

ments of this *Great Person*, are kept Alive, and shewn in the Conversation of those that Survive Him. It is only these Virtues, which have Carried those that have gone before Us, and which can Carry Us too, in the End, to a joyful Resurrection.

Thus, Worthy Sir, I have at your Request, ventured to give you a brief Account of this most *Excellent Prelate*, and am very Conscious to my self, the *Character* I have given you of *Him*, is Infinitely short of his Extraordinary Merit.

Merit. I might have insisted upon many Peculiar Passages of the Life and Actions of this *Great Man*, which would have been more Honourable to him, there being no VVay so Advantagious of drawing out Excellent *Persons*, as by shewing the Draught which they have made of themselves, their own most Comendable Actions making them more truly Illustrious, than all the Paint and Varnish of an abstracted Eloquence: Especially, because this is of more Use, and a better Help to Imitation.

But

But I have chosen rather to give you my Thoughts of Him, in the General, not doubting but some more Perfect and Larger Account will in due Time be Published concerning *Him*. However, I have this Satisfaction, that you will, I am sure, Accept of my poor Endeavours herein, having obeyed your Command with the same Chearfulness, and Readiness, wherewith you are wont to Oblige

Sir, Your Most Humble
and Obedient Servant,

M. M.

A

A
S E R M O N
P R E A C H E D

In *S. Peter's Westminster*, on the first Sunday in *Advent*, at the Consecration of the Right Reverend *Fathers* in God,

JOHN *Lord Bishop of Durham*,
WILLIAM *Lord B. of S. Davids*,
BENJAMIN *Lord Bishop of Peterb.*
HUGH *Lord Bishop of Landaff*,
RICHARD *Lord Bishop of Carlisle*,
BRIAN *Lord Bish. of Chester*, and
JOHN *Lord Bishop of Exeter*.

By the Most Reverend Father in God, *William Sancroft*, Late Lord Arch-Bishop of *Canterbury*.

Apoc. 1. 20. *Septem Stellæ Angeli sunt Septem Ecclesiarum*

L O N D O N,
Printed by T. B. 1694.

SERMON

IN THE CHURCH OF ST. MARTIN, VINCENNY, FRANCE
ON THE 10th OF SEPTEMBER 1804
BY THE REV. FATHER JOHN BAPTISTE

OF THE ORDER OF ST. DOMINIC
WILLIAM L. M. D. OF ST. LOUIS
JOHN L. M. D. OF ST. LOUIS
RICHARD L. M. D. OF ST. LOUIS
JOHN L. M. D. OF ST. LOUIS
JOHN L. M. D. OF ST. LOUIS

By the Most Reverend Father in Christ, JOHN BAPTISTE
OF THE ORDER OF ST. DOMINIC
OF THE CHURCH OF ST. MARTIN, VINCENNY, FRANCE

LONDON:
Printed by T. A. ...

R E V E R E N D O
 I N
 C H R I S T O
 P A T R I, A C D O M I N O,
 D^{no}. J O H A N N I E P I S C O P O
 D U N E L M E N S I,
 E O Q U E N O M I N E J U R A

H A B E N T I C O M I T I S P A L A T I N I
 S A C R Æ T H E O L O G I Æ P R O F E S S O R I
 V E T E R I S S C R I P T U R A R U M C A N O N I S
 A D S E R T O R I, E T V I N D I C I

P E T R O B U R G E N S I S E X D E C A N O,

D U N E L M E N S I S } D E C A N O D E S I G N A T O,
 } D I U C A N O N I C O, J A M
 } E T I A M *Καθηγ.*

E C C L E S I Æ } A N G L I C. E T F I L I O, E T P A T R I O P T I M O

R O M A N Æ } H O D I E R N Æ, E T N U P R Æ,
 } O P P U G N A T O R I S T R E N V O
 } V E T E R I S, E T P R I M I T I V E, U T

C A T H O L I C Æ } A D M I R A T O R I P E R P E T U O
 } S C U L T O R I D E V O T I S S I M O,
 } *Ὁμοψύχῳ, καὶ Ὁμοψύχῳ*

V I R O,

V I R O,

QUI, INUTRIUSQUE FORTUNÆ SEU DURIS, SEU LUBRICIS
EODEM ANIMI TENORE USUS,
NONDUM PAR ANIMO PERICULUM INVENT:

CUI, BONÆ, MALÆQ; FAMÆ MEDIO PERGENTI,
NEC AB EA, QUAM FIXERAT *ECCLESIA*,
VERITATIS LINIA RECEDENTI USPIAM,
(UTPOTE NEC HUIUS CONVITIIS TERRITO,
NEC ILLIUS ILLECEBRIS DELINITO ;)
UBIQ; SUI SIMILI UNDIQ; *Τελεγειώσῃ*,
CESSIT TANDEM CALUMNIA,
NON VICTA SOLUM, SED ET TRIUMPHATA,
ET, QUANTUMUIS GARRULA, OBMUTUIT:

HANC CONCIUNCHLAM,

Ejus } JUSSU CONCEPTAM,
NATAM AVSPICIIS,
HORTATU, ET MANDATO
IN LUCEM EDITAM (*)

(*) Ne ijs quidem
omissis, quæ, præ fu-
ga temporis, viva vox
exequi non potuit.

PERPETUÆ OBSERVANTIÆ PIGNUS, & *Μνημόσυλον*,

L. MQ. D. D. C Q.

GUILHELMUS SANCROFT,

PRESBYTER INDIGNUS,

PATERNITATI EJUS A SACRIS.

TIT.

TIT. I. 5.

Τύτῳ χαλεπὸν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα
ἐπιδορῶσιν, καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους,
ὡς ἐγὼ σοι διαταξάμην.

*For this cause left I thee in Creet, that
thou shouldest set in order the things,
that are wanting, and ordain Elders
in every City, as I had appointed
thee.*

THis *Epistle* is one of the three,
not unfitly styled the *Hierar-
chical Epistles, de statu Eccle-
siastico composita*, as (a) *Ter-* (a) Adv.
tullian speaks: being so many *Rescripts* Marcion. l. 5.
Apostolical to Timothy, and Titus (the in fine.
One desired by St. Paul to stay at Ephe-
sus, Primate of Asia; the Other left in
Creet.) Metropolitan of that, and (b) (b) Vide
the neighbour Islands;) directing them, S. Hieron.
(c) how they ought to behave themselves in Catalog.
in the House of God, which is the Church (c) i Tim.
of the living God. True and genuine iii. 15.
Decretal Epistles; not like that coun-
terfeit Ware, which (d) *Isidore Merca-* (d) Vide D.
tor, Blondelli

Pseudo-Isidor.

(e) *De Doctr.
Christian.
l. 4. c. 16.*

tor, under *venerable Names*, hath had the hardiness to obtrude upon the World ; but of the right stamp, and alloy ; and such, as St. *Augustine* saith, (e) a *Bishop* ought always to carry in his Hand, and to have before his Eyes.

The *Verse*, I have read to you, following immediately upon the Salutation, begins the Body of the *Epistle* it self ; and, like an ingenious, and well-contriv'd *Perspective*, give us, from the very Front, a fair Prospect into the *Contents* of the whole. It is, as it were, a kind of *Magical Glass* ; in which an Eye, not blind with Ignorance, nor blear'd with Passion, may see distinctly the Face of the *Primitive Church*, in that Golden Age of the Apostles ; the Plat-form of her Government ; the beautiful Order of her *Hierarchy* ; the Original, and Derivation of her chief Officers, and their subordination both to one another, and to Christ, (f) *the great Bishop of our Souls*, in the last Resort ; together with the Manage, and Direction of the most important Acts of the Government, both in point of *Ordination* and *Jurisdiction* too. For here we have *πρεσβυτέρους καὶ ἐπίσκοπους* *Elders*, that is *Bishops* (as shall be shewed in due time) dispos'd of *City by City* in every City One : these

(f) 1 Pet. 2.
25, 1

these Bishops both ordained, and ordered, constituted, and corrected; created, and governed by *Titus* alone; and so He, in right of the Premises, no other, than (g) *Metropolitan*, or *Arch-Bishop* there; the Angel, or the Arch-Angel rather of the whole Church of *Creet*. (g) Vide Reverend. Armachan. de Orig. Metropolit. pag. 71, 72. If you ask, who fix'd him the Intelligence of so large an Orbe; 'twas *St. Paul* himself, (You have that too in the Text) *For this Cause left I thee in Creet*. If yet higher, your Curiosity will needs see the Derivation of *St. Paul's* Power too; He opens his Commission, *verse 1.* and spreads it before You, styling himself *a Servant of God, and an Apostle of Jesus Christ*, One sent abroad into the World by his Commission, acted, and assisted by his Spirit, to plant, and to govern Churches after this Scheme, and Model. So that my *Text*, like (h) *Ho-* (h) II. O. *mer's Symbolical Chain*, consists, you see, of many Links; but the Highest is tyed to the Foot of *Jupiter's* Throne: or rather, like *Jacob's* Mysterious Ladder, the Foot of it stands below in *Bethel*, (i) Gen. xviii. 12. Versio. LXX. the House of God, (i) ἡ κεφαλὴ εἰς τὸ οὐρανόν, the Head of it is in Heaven, and God himself stands at the top of it, and (l) leans upon it, and keeps it firm; (l) Ib. v. 13. Vulg. Et Dominum innixum scale. LXX. Επιστήκει ἐπ' αὐτῆς Angels Ascending and Descending upon it

(m) Psal.
cxxxiii. 2.

(n) Matth.
xxviii. 18.

(o) Joh. xx.
21.

it in the intermedial degrees; the Bishops of the Church, like those blessed ministering Spirits, incessantly bringing down the Commands of God to the Church in their Doctrin, and carrying up the Prayers of the Church before God's Throne, in their Holy Offices, and Intercessions. So that, you see, this *holy* (m) Oyl, which without measure was shed *upon the Head of our great High Priest*, (n) (*all Power being given to Him, both in Heaven, and Earth;*) runs down in full stream *upon the Beard*, (for, (o) *As my Father sent me, saith he to his Disciples, even so send I you;*) and so by, and through, them to their Successours, holy Bishops, and Presbyters, *even down to the Skirts of his Garment*: For in this comly and exquisite Order, we find it in my Text, *For this Cause I (Paul an Apostle of Jesus Christ,) left thee (Titus) in Creet, that thou shouldest set in order (or, correct) the things, that are wanting, and ordain Elders in every City, as I had appointed thee.*

In which Words we have these three Parts.

First, The Erection of a Power in the Person of *Titus*, a Metropolitcal Power over the whole Island of *Creet*; *I left thee in Creet.*

Secondly,

Secondly, The end of this Institution, or the Use, and Exercise of this Power, in a double Instance, ἐκδοθεῖν, καὶ κατεσθῆναι, to Order, and to Ordain ; to Correct and Constitute ; to make Bishops, and to govern them (p) Κεῖναι, καὶ χορονομεῖν, as (p) Theophyl. the Greek Scholia have it : *For this cause--- in Hypoth.* that thou shouldest set in order what was wanting, and ordain Elders in every City.

Thirdly, The Limitation of All to Apostolical Prescript, and Direction ; both Ordination, and Jurisdiction too, the whole Office must be managed, ὡς ἐγὼ σοι διατάξαμην, *As I had appointed thee.* These are the Parts.

Of which that I may so speak, and you so hear, and all of us so remember, and so practice, that God's holy Name may be glorified, and we all built up in the knowledge of that Truth, which is according unto Godliness ; We beseech God the Father, in the Name of his Son Jesus Christ, to give us the assistance of his Holy Spirit.

And in these, and all other our Supplications, let us always remember to pray for Christ's Holy Catholic Church, i. e. for the whole Congregation of Christian People, dispersed through the whole World ; That it would please Almighty God to purge out of it all Schism, Error and Heresie, and to unite

unite all Christians in one Holy Bond of Faith and Charity ; that so at length the happy Day may draw upon us, in which all that do confesse his Holy Name, may agree in the truth of his Holy Word, and live in Unity, and godly Love. More especially let us pray for the Churches of England, Scotland and Ireland : That the God of Peace, who maketh Men to be of one Mind in a House, would make us All of one Soul, and of one Spirit, that again we may meet together, and praise Him with one Heart and Mouth, and worship him with one Accord in the Beauty of Holiness. To this end, I am to require you most especially to pray for the King's most Excellent Majesty, our Sovereign Lord Charles, by the Grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, and Supream Governor in these His Realms, and in all other his Dominions and Countries, over all Persons, in all Causes, as well Ecclesiastical, as Temporal : That God would Establish His Throne in Righteousness, and His Seed to all Generations. Also for our gracious Lady Mary the Queen-Mother, for the most Illustrious Prince, James Duke of York, and for the whole Royal Family : That God would take them all into His Care, and make them the Instruments of His Glory, and the good and welfare of these

these Nations. Further, let us pray for the Ministers of God's Holy Word and Sacraments, as well Arch-Bishops, and Bishops, as other Pastors and Curates; for the Lords and others of his Majesties most Honourable Council; and for all the Nobility and Magistrates of the Realm: That All, and every of these, in their several Callings, may serve truly and painfully to the Glory of God, and the edifying, and well governing of his People, remembring the account that they must make. Let us also pray for the Universities of this Land, Cambridge and Oxford: That God would water them with his Grace, and still continue them the Nurseries of Religion and Learning to the whole Land. Let us pray for the whole Commons of this Realm: That remembring at last from whence they are sahn, they may repent, and do the first works, living henceforth in Faith and Fear of God, in humble Obedience to their King, and in Brotherly Charity one to another. Finally, let us praise God for all those that are already departed out of this Life in the Faith of Christ, and pray unto God we may have Grace to direct our Lives after their good Examples; that, this Life ended, we may be made partakers with them of the glorious Resurrection in the Life Everlasting. For which, and for all other needful Blessings,

sings, let us say together the Prayer of our Lord, who hath taught us to say, Our Father, &c.

For this Cause left I thee in Crete, &c.

The Erecting of the Power, that's the first; I *left thee in Crete*. Where we have these Particulars : The Original of this Power, in *Ego* ; the subject of it, in *Te, Ego Te* ; the Conveyance in *Ego Reliqui* ; and the Extent, in *Reliqui Cretæ, or in Creta*.

I. *I left thee* ; I the Apostle of Jesus Christ (vers. 1.) left thee Mine : There's the Source, and the Stream ; the Original and the Derivation of All ; 'twas from our Lord, by his Apostle : I did it, his Commissioner.

(1.) And therefore, First, Not a Suffragan of St. Peter, as some of the *Romish Partizans* would fain have it : (q) Who, to serve the over-high pretences of that Court, are not content to Dogmatize, That St. Peter was the Prince, and Sovereign of the Apostles ; and his very Successors superior to the Apostles, that survived Him ; and That, they being once All Dead, there was never since any Power in the Church, but in Succession to him, and by Derivation from him ; dare yet higher, and with strange confidence

(q) *Suar. adv. fect. Angl. l. 3. c. 12. f. Bel-larm. de R. Pont. l. 1. c. 11. f. c. 23. Magal. in 1. Tim. Proæm. Sect. 11. & 13.*

dence pronounce, That the Apostles themselves were all ordained by St. Peter, and He alone by Christ: And That, when the Holy Ghost said (r) *Separate me Barnabas, and Saul, for the work, whereunto I have called them*; they were thereupon sent up to Jerusalem, to be ordained by St. Peter. Affirmations so very strange, that I know not what can be more; unless this be that they should think them passable with us, upon the Authority of (s) *Petrus Comestor*, the Scholastic Historian, and those suspected (t) *Decretals* of the false Merchant, I mention'd at the beginning. Whereas for the Imposition of Hands upon *Barnabas* and *Saul* (were it a Blessing, or were it (u) an Ordination) 'tis plainly inferred, *verse 3.* to have been perform'd upon the Place by the Persons mention'd, *verse 1.* And St. Paul, for his particular, in the Front of every *Epistle*, enters his Protestation against all this, as if he had foreseen it; still qualifying himself (w) *an Apostle of Jesus Christ by the will of God*; (x) *an Apostle, not of Men, nor by Man, but (y) by the Commandment of God our Saviour*; and accordingly you may see him contesting it to the height, both against *Peter*, and the rest, *Gal. 1.* and *2. Chapters* throughout: That the Gospel he Preached was not

(r) Act. 13. 2.

(s) Hist. A3.

Ap. c. 70.

(t) Anacleti, Felici I.

Inn. I.

(u) As our Church seems to have determined. See the Exhortation before the Litany in the Consecration of B. B.

(w) 2 Tim. 1.

I.

(x) Gal. 1. 1.

(y) 1 Tim. 1.

I.

Chap. 1. 11.

v. 12.

v. 15, 16.

of

of Man, the Apostleship he exercis'd was not from Man : but the one by immediate Revelation, the other by Assignment from Heaven it self. So that, having receiv'd his Mission thence, and his Instructions too, he thought it unnecessary to confer with Flesh and Blood, to apply himself to any Mortal Man, for the enhancing of either. He went up indeed to Jerusalem to visit Peter three Years after his Conversion ; and yet once again (2) fourteen Years after, he returned thither, and had Conference with James, and Cephas, and John ; but these Pillars added nothing to him ; neither established his Authority, nor advanced his Knowledge : And Titus himself was present at the enterview, and so an Eye-witness, that in nothing he came behind the very chiefest Apostles ; for they all gave him the right-hand of Fellowship, far from exacting the right-hand of Preheminence : And so Paul an Apostle of Jesus Christ, not a Deputy of the Apostolical College, much less a Suffragan of St. Peter, or his Legate a latere, as was pretended. But,

v. 16.

v. 18.

(2) Chap. 11.

v. 1.

v. 6.

v. 9.

v. 1.

v. 9.

(2.) Not a Disciple of Gamaliel. For there is a Disputer of this World, who having laid it down for a Principle with himself (indeed his *ἡγετον* *Ψεύδο*) That all pretence of Ecclesiastical Power, as from Christ,

Christ, is but an Imposture, is thereupon obliged to give such an accompt of the Appearances of it in the *New Testament*, as may suit with this *Postulatum* : And accordingly, for the particular of Imposition of Hands for Ordination of Elders

(a) will have it only the pursuance of a *Jewish Custom*, which *St. Paul* learned at the Feet of his Master *Gamaliel*, under whom he Commenc'd Elder, before he was *Christian*, and thereupon, after,

thought good to create his own Disciples to the same Dignity (according to (b) the Law of those Schools) and *Titus* amongst the rest, whom he left in *Crete*, to do the like, and to *Constitute* his Scholars *Elders* too, in all the *Cities*, where he should Preach. A Discourse so loose,

and incoherent, that 'tis not worth your while to stand by, and see it fall in pieces, which it would quickly do (were it not already done (c) to our hands) upon a gentle Examination. I shall only remind you of what was said before upon the former Particular, and so leave it in Com-

promise to any Indifferent; Whether *St. Paul* the *Apostle of Jesus Christ*, who so stoutly refuseth to Relieve of *St. Peter* himself, or the rest of the *Apostles*, as owing his whole Commission to Heaven alone, would yet acknowledge to hold

(a) *De Synod.*
lib. 1. cap. 14.
P. 569, &c.

(b) Pag. 571.
Unusquisque
rite creatus
potest Discipu-
los suos rite
creare.

(c) See Dr.
H. H. Letter
of Resolut.
&c.
Quer. 5.

it

it of *R. Gamaliel*, the unconverted Jew, as Usher of his School, or Graduate in a *Rabbinical Academy*.

(3.) (Yet further, to vindicate our Selves) *An Apostle of Jesus Christ*, not a Delegate of the Civil Magistrate. For

(d) *Advers.
Sect. Angl.
lib. 3. cap. 8.
num. 12.*

(d) *Suarez*, the *Spanish* Jesuite, that he may have something to confute in the *English* Sect (as he will needs call us) faith confidently, That the Power of Order with us is nothing else, but a Deputation of certain Persons by the Temporal Magistrate to do those Acts, which he himself much more might do; made indeed with some kind of Ceremonies, but those esteemed Arbitrary, and unnecessary to the Effect, which would follow as well without them, by the King's sole Deputation. A Calumny, which the whole Business of this Day most solemnly refutes: a kind of a second Nag's-Head Fable, a Fill of the same Race, both Sire, and Dam, begotten by the Father of Lies upon a slanderous Tongue, and so sent post about the World, to tell false Tidings of the *English*; as credible, as that our Kings Excommunicate, or that Queen *Elizabeth* Preached. Would they have been just, or ingenious, they should have laid the Brat at the Physicians door, who

was the Father of it : Not the beloved Physician, though his Name comes nigh ; (*Eraslus*, but not *Ἀγαπῆτος*) no, his Praise was not in the Gospel, but a Physician in *Geneva*, learned, and eminent enough. 'Tis remarkable, that, in the same Place, and much about the same Time (so unlucky an Ascendent hath Errour, and Mistake, upon some Persons!) should three Concoits be hatched concerning Church-Government, which, like three Furies, have vexed the quiet of the Church ever since. For the *Consistorial*, and *Congregational*, Pretences were Twins of the same Birth; though the Younger serv'd the Elder, and, being much over-powred, sunk in the stream of Time, till it appeared again in this unhappy Age, amongst the Ghosts of so many reviv'd Errors, that have escap'd from their Tombs, to walk up and down, and disturb the World. And not long after this *Physician* too, would needs step out of his own Profession, to mistake in two other at once, *Policy* and *Divinity*, running a *risque* of setting ill-Understanding betwixt them, had not Abler, and Wiser Heads than He, stepped in, and so evenly cut the thred, so exactly stated the Controversie, and asserted the very Due on either side; that there remains now no Ground, either of

Jealousie among Friends, or, one would think, of Slander from Enemies. And yet, even some of our own too (which we have reason more deeply to resent) would needs bear the World in hand, when Time was, That the Claim of Episcopal Power, as from *Christ*, and his Apostles, was an Assault upon the Right of our Kings, and tended to the Disheirison of the Crown. As if the Calling might not stand by Divine Right, and yet the Adjuncts and Appendages of it by Human Bounty: As if the Office it self might not be from *Christ*, and yet the Exercise of it only by, and under, the Permission of Pious Kings: Or, As if the Church might not owe the Keys of the Kingdom of Heaven both that of Order, and that of Jurisdiction too (purely Spiritual, I mean, and without any Temporal Effect) to the Donation of *Christ*, and yet, at the same time, owe all the Coactive Power in the External Regiment (which is one of the Keys of the Kingdoms of this World, for the enforcing of Obedience by constraint) to the *Political Sanction*. These things thus clearly distinguish'd, I cannot see why we may not with some Consequence infer the *Apostolical*, and, at least, in Consequence thereupon, the Divine Right of

of our *Ecclesiastical Hierarchy*, how harsh soever it sounds, either at *Rome* or *Geneva*; and though the Hills about *Trent* resounded loud with the *Eccho* of that Noise, and stiff Debate, which past upon that Argument within the Walls of that *Council*. However they like it, on this side the *Hills*, or beyond. *St. Paul* stands firmly by us and voucheth the Grand Charter of his *Apostolate* for all: *Me me, adsum qui feci* — 'Twas I, the *Apostle of Jesus Christ*, that left *Titus* to ordain *Elders* in *Creet*; and what *Κρησὺ- γατος* will be found for this *Argument*?

'Twas the *Holy Ghost*, that made you *Bishops*, saith the same *Apostle* (f) to the *Elders at Miletus*; so that these are no *Milesian Fables*, but (g) the *Words of Truth, and Soberness*, a part of the *Holy, and Divine Περὶ ἀποστόλων*, the real *Acts*, and *Gests* of the *Apostles of Christ*, nay the *Act, and Deed* of *Christ* himself by his *Apostle* according to that *Rule* of the *Hebrews*, (h) *Apostolus, cujusq; est, ut quisque*. And so much for the *Original* of the *Power*.

I go on (II) to the *Subject*, and that is *Titus*: *Ego Te, I left Thee*. (1.) *Thee* first, mine *Host*, and of the whole *Church*. For, when the *Jews*, at *Corinth*, (i) *contradicted, and blasphemed* the *Doctrine*, delivered by *St. Paul*, he 6.

(e) Vide
Hist. Concil.
Trid. lib. 7.

(f) Aa. xx.
38.

(g) AAs xxvi.
25.

(h) של יחור
של ארם
במותו

Talm. in
Kidusschin.
fol. 41. 2.

(i) AAs xviii.

(k) v. 7.

shook his Raiment, and (k) departed into the house of one Justus (so we read it after the Greek Copies) one that worshipped God, and dwelt by the Synagogue ; (l) and

(l) v. 11.

there he abode eighteen Months. But the Syriack Version saith , it was the House of Titus, (and so (m) St. Chryso-

(m) Οἶμα ὃ
αὐτῶ καὶ ἐν τῇ
Παλαιᾷ καὶ
νέῃ Διαθήκῃ
ταῦτα καὶ Κο-
ρινθίους ἡν ἐ-
μὴν πρὸς ἑ-
κάστην ἐκ
αὐτῶν.

stom seemeth, by his Preface to this Epistle, to have found it in some Copies :) and the Vulgar Latine, and Arabick, reconciling both, *The House of Titus Justus,* or of Titus the Son of Justus. If you give

credit to this Tradition, thus fairly derived ; 'twill return you this Lesson ; *That no man serves God in vain ; that none opens the Doors of God's House, nor the Doors of his own, to receive God's Church in, that looseth his Reward.* Obadiah, that secured, and fed an hundred Prophets in Persecution, received a Prophet's Reward, and

(n) Vide

Munf. Vatabl.
& alios in O.
bid.

(n) (though but a Profelyte) was himself made one of the Twelve. *The House of Obed-Edom, the Gittite, and all that pertained to him, was blest, for the Ark of God's Sake, that occasionally turned in thither.* And Titus, a Gentile, who received St. Paul into his House, not only gains thereby the Lights of Faith, and the Incomparable Advantages of Religion ; but is himself introduced into the Church, which is the *House of God*, and set amongst

amongst the *Princes* there ; being singled out to this special Honour from amongst the many, that attended *St. Paul* in his Journeyings. Hear this you Noble, and Generous Souls, who, in this time of Calamity, have spread your Wings over the persecuted Prophets of God, and had a *Church* in your *House*, when they made a *Stable* of the *Church*. Believe it, God, and his *Church* pay their *Quarters*, wheree're they come, and there is not One of you shall miss of his Reward.

(2.) *Thee*, who wert so exceedingly Dear, so highly *Useful* to me, (o) *Titus* my Brother, (p) *mine own Son* after the common Faith; two very endearing Titles : And then, so necessary to me ; That (q) *when I came to Troas, to preach Christ's Gospel, and a door was opened unto me of the Lord ; I had no rest in my Spirit, because I found not Titus my Brother : but taking my leave, went thence into Macedonia.* Upon which place, with some others (r) *St. Jerome* (s) hath founded his *Conjecture*, That *Titus* was *St. Paul's* Interpreter to the *Grecians*. For though the *Apostle* understood the *Greek* Language, and wrote it too elegantly enough ; yet (t) there might be something of Uncouth, and Barbarous in his Pronunciation, which rendred it not so

(o) 2 Cor.

ii. 12.

(p) Tit. 1. 4.

(q) 2 Cor.

ii. 12, 13.

(r) 2 Cor. 7.

6

(s) Epist. 150.

ad Hedib.

qu. 11.

(t) *Divinorum**insuum Maje-**statem digno-**non poterat**Græci elcquii**explicare ser-**mon. S. Hier-**ron. ibid. Vide**& Baron. Tom.**1. Ann. 45.**n. 32, &c.*

smooth, and passable to a common *Greek* Ear : (which *Josephus* also, though (u) a *Kαθαρός πλὴν* spruce *Greek Writer*, (w) complains of, *φράσιν*, --- *καὶ* as both his own, and the general Infelicity of his Nation.) But, though *Titus* (w) *Antiq.* 1. was so needful to *St. Paul* in this, or 20. c. ult. some such respect, and so Dear, and Precious in many others ; yet the *Apostle*, *τινὶς καὶ* most resolutely, leaves him behind in *Crete* ; as *He*, who knew most chearfully to Sacrifice all his own Advantages, and the tenderest, and inmost of his Affections to the Benefit of *Christ's Church*, and the Interest of Religion. Let us go, and do likewise.

(3) But Thirdly and principally ; Thee, a single Person ; not a Consistory of Presbyters, or a Bench of Elders. But this Observation, together with the next Particular, (III) The Extent of this Power, as it reacheth the whole *Island of Crete*, I shall have occasion to resume by and by ; and so pass on at present.

There is nothing behind of the first Part of the Text, but (IV) the Conveyance of the Power couched, or supposed, in *Ego Reliqui I left Thee*. A close Conveyance, by a word, in which there may be much more understood, than express ; viz. A Derivation, or Transmission of Power from *St. Paul* to *Titus*, inabling him

him for the Discharge of that Work, he was entrusted with. *Reliquit vice sua*; as *Haymo* (x) well. As if *St. Paul* had (x) *In locum*. said, *I left thee in Creet*, my Deputy, and *Vice-gerent* there, to water, what I had planted; to build up, what I had founded; to perfect, what I had begun. *I left Thee*, to reside in *Creet*, (as *I besought Timothy* to abide at *Ephesus*, *παραμείναι*), to be *Resident* there, as fix'd, and ordinary Governour of that Church, while I went on still to preach the Gospel in other *Regions*, where the Name of *Christ* had not been heard. In fine, *For this Cause* was he left, that he should perform such special Acts, (ordain Elders, and reform what was amiss) and therefore certainly left Commissioned, and Authorized after the *Apostolical* Guise, to do those Acts, viz, by *Imposition of Hands*, and *Episcopal Ordination*: which is a true Gloss, though of a *Pseudo Ambrose* (y) *In Titum*. *Titum Apostolus consecravit Episcopum*: and back'd by *Theophylact*, and others amongst the *Grecians*, *Ἐπίσκοπος τῷ Κρήνῃ κεχειροτονήτο*.

But it will best appear, what the Power was in the Conveyance (and consequently what the Conveyance it self) by taking notice, what it was to be in the Exercise of it: and so I go on to the Se-

cond Part of my *Text*, in which we find it designed to a double Act, to Order, and to Ordain; Ἐπιστοθεῖν καὶ κατατάττειν.

(2) Vide
Sulzeri Olf.
in Tit. 1. c. 2.

1. In the first there will be some Variety. For Ἐπιστοθεῖν, being properly to (2) Correct, or make Strait that which is Crooked; (not that, which is wanting, to which it seems not to have so just a Rapport;) and τὰ λείποντα, being, in the next Notion, those things which are wanting (and therefore not so aptly said to be corrected, as supplied or added :) For the according of the Terms, I cannot see, why the Participle may not have as powerful Influence upon the Verb (to qualify That,) as That upon the Participle; and shall therefore make this advantage of the Doubt, to take in the Consideration of both Senses, and suppose, that Titus is here commissioned, both to supply, what was Wanting; and to correct, what was Amiss.

First, To supply, what was Wanting. And then the Nerve, and Emphasis of the Verb will lye in the Preposition; Ἐπιστοθεῖν, to do something Additionally, and by way of Supplement to what was done before, but was not sufficient. Τὰ ἐλλείποντα ἀναπληρῶσαι, as S. Chrysostom (a) to fill up the Vacuities, and Defects, that were left, which probably were not a few, in

(a) Homil. 1. τὰ ἀναπληρῶσαι, as S. Chrysostom (a) to fill up the Vacuities, and Defects, that were left, which probably were not a few, in Creet,

Creet, especially, a *Church*, so lately
 Founded (but (b) the year before) and ^{(b) Vide}
 in which *S. Paul* stayed so short a time, ^{Baron. Ann.}
 in which long Works could not be 58.
 brought about. Neither let any *Church*,
 though of longer Continuance, flatter,
 and sooth up it self, with *Laodicea*, (c) ^{Apoc. 3.}
 as if it *needed nothing*. The *Ship* of the ^{17.}
Church is never so perfectly *rigg'd* but
 something may be added. 'Tis seldom,
 or never, but some *pin*, or other is lack-
 ing, even in God's *Tabernacle*, while it
 sojourns here below, Just as in the *Ma-*
terial Church; 'tis scarce known, but
 either the *Roof* is open, or the *Pavement*
 uneven, the *Windows* broken, or some
 part, or other of the *Wall* mouldring,
 and dropping away: So in the *Spiritual*,
 either the *Light* is not good, or the *Wal-*
king is not answerable; 'tis well if the
Foundation stands firm, and sinks not;
 but the *Superstructions*, most commonly,
 want something, that must be supplied.
 And therefore, methinks, the *Inference* ^{(d) Isid. Pe-}
 is strong. There's need of a *Bishop* in e- ^{lus. lib. 1.}
 very *Church*, that must (d) learn his ^{Ep. 149.}
Office in his *Name*, and look about him, be ^{Επισκοπεῖν}
^{αὐτὸν χεῖρ, καὶ}
^{ἔλθον, εἶναι ὁ-}
^{φθαλμὸν,}
^{πάντα ὁρῶντα,}
^{καὶ μυστὴν πη-}
 have a careful Eye, ever awake, upon ^{all ἐφωτίζα.}

all parts, to see what is *wanting*, and to *supply* it. That's the *first*.

But Secondly, *To correct what is amiss*; Things, that are faulty, and defective, and want something, (*sc.* of their due Rectitude, and Conformity to the *Rule*;) for so perhaps the *Τὰ λείποντα* may signifie,

(c) *Hesych.*
*Λείπον τὸ ἐλ-
λειπές ὄν.
Lege λείπον,
& ἐλλείπεις.*

Τὰ ἐλλείπον and *Hesychius* (c) shall warrant me that *Gloss*. Or else *Τὰ λειπόμενα*, things, that leave their Rank, and start out of their place; and so to be reduc'd and set in Order again. And of this sort also there was but too much in *Creet*. For, to say nothing of the *evil*

(f) *Tit. i. 10.* *Beasts with the nimble Tongues, and (f) slow Bellies, we find also in this Chapter Jewish Leaven to be purg'd out, and as some (g) have thought, Gnostick Impurity to be resisted, (h) unruly, and vain talkers, and deceivers, (i) Subverters of whole Houses; teachers of things, they ought not, for filthy lucre's sake; (k) Men that profess to know God, but in works deny him, being abominable, disobedient, and to every good work reprobate. So that, for ought we see, they might well enough deserve the black Character, the Proverb brands them with, amongst the *Τρία κατ-**

(l) *Καππάδο-
κες, Κρήτες,
Κίλικες* —

τα κακίστα, the three (l) very infamous *Nations*, that began with C. for such a *superfluity of Naughtiness*. *St. Paul* here designs

designs a proportionate *Corrective*, and sends *Titus*, and his *Elders*, amongst them to bring them into better Order, by a threefold Instrument, *Vita, Doctrina, Censura*; all in this *Epistle*, and in this *Chapter*.

(1) *Vita* first, by the *Example* of his *holy Life*. (m) *In all things shewing thy* (m) Ch. 11.7. *Self* *τύπον καλῶν ἔργων*, a pattern of good Works. For, as S. Ambrose (n) excellently, *In Episcopo vita formatur omnium*; (n) Lib. 10. *Epist. 82. ad the Life of the Prelate* is, as it were, a *Form*, or *Mold*, in which the *Conversation* of others is *Shap'd*, and *Modell'd*: Or, as (o) *Isidore Pelusiot* conceits it, like (o) Lib 1. *a Seal well cut*, which stamps the common *Christians* under his *Care*, as *Wax*, *Εἰ τύπῃ* with the like *Impressions*. And therefore *ἐπεὺς τῆ ποιμνίης, ἀνάγκη τοῖς ἡδούσιν αὐτῷ συνεκ- τυπῶσθαι τὸ ὑπόκοον*, *as* S. Paul, who well understood this twice *σημάντρω καὶ ἐν* within two *Verses* of my *Text*, requires it a *Qualification* in a *Bishop*, that he be *blameless*, (q) *ἀνεγκλητῶς*, One that cannot *be accused* which yet *Innocence* it self, *ἐν* you know, may be; nay, but a *Bishop* must be void of *Suspicion* too, as well *(p) Inaccusabilis*: Cajetan. as *Crime*. Ay, that's the way to set all *tan* right indeed: For so fair a *Copy*, plac'd in so good a *Light*, teacheth it self; and every one, that runs by, will read it, and strive to write after it.

(2) But

(2) But Secondly, *Doctrina* ; by *speaking the things, that become sound Doctrine.*

(q) Ch. 11. 1.

(r) Ch. 1. 9.

(s) Ch. 11.
7. 8.

(q) For a *Bishop* must be able both (r) to *exhort, and to convince the Gainsayers*: (s) *In Doctrine shewing Uncorruptness, Gravity, Sincerity, sound Speech that cannot be condemned, that he, that is of the contrary part, may be ashamed, &c.*

(t) Prov.

xxiv. 30, 31.

(3) *Censura*, That must not be forgotten, as being chief in the Eyes of the *Text*. No ; the *Garden of God* must be *weeded* sometimes, or, like the *Sluggard's Vineyard*, (t) 'twill soon be *overgrown with Nettles, and Thorns*. Even *Christ's Vine* must be *pruned* too, or 'twill run out, and spend it self in fruitless *Luxury*. The *Lamps* of the *Temple* will burn faint, and dim, if they be not trimmed, and drest, and snuffed now, and then. And therefore, though the *Tables* of the *Law*, and the *Pot* of *Manna* be in the *Ark* ; yet 'tis not a perfect *Embleme* of the *Church*, unless the *Rod* of *Aaron* be there too : and without *Jurisdiction*, and *Discipline*, we shall quickly find, the *Word*, and *Sacraments* will not have so powerful an Influence upon a loose, and a debauched *World*. *Epiphanius* (u) observes, That *Moses* was sent into *Egypt*, *εαβδω μόνυ*. Some while after he instituted the *Passover*, and received the *Law*, and consecrated

(u) *Contra*

Heref. lib. 1.

c. 1. Contra

Aerian.

crated *Aaron*, and his Sons, to the *Priest-hood*; but he carried the *Rod* of God with him in his Hand. No bringing up the *Israel* of God out of *Egypt* without it. And 'tis that *Rod* therefore, which *S. Paul* here puts into *Titus's* Hand, when he bids him *Correct* what is amiss, in the *Text*; and *Rebuke* evil doers (v) *sharply, and severely*, v. 11. and *Stop the mouths of such, as teach, what they ought not*; v. 13. Nay, and *Rebuke* them (w) *with all Authority, not suffering his Monitions to be slighted by any*: *Let no man contemn thee*; Ch. 11. v. 15.

(v) Ἀποτόμως.
(w) Μετά πάσης ἐξουσίας.

Nay, if *Corrigas* will not serve the turn, be a Word too low; *S. Jerome*, upon the place, and, after him, *Cardinal Cajetan*, have added a *Cubit* to its *Stature*, and advanc'd it into *Super-corrigas*, which yet perhaps arrives not the full *Altitude* of the *Greek*. For ἐνδραστήριον is a *Decompound*, and, if ἐρεθῆν be to *make strait, or right*, δραστήριον is *thoroughly to do it*, and ἐνδραστήριον to *do it, not only exactly, but over and over again*. *S. Chrysostom* and *S. Jerom* (x) both take notice of this *Emphasis*, and state it thus; That, whereas *S. Paul* had corrected some Things, and so far; *Titus* should go on, where he left, and compleat what he had begun; bringing them yet to ano-

(x) In locum.

‘ another *Test*, till they came forth, like
 ‘ Gold, more than once tryed in the *Fur-*
 ‘ nace.

An Hint, which will perhaps be too greedily catch'd at by those, to whose Advantage it was never intended. A sort of *Men*, that are all for *Super-corrigas*, but 'tis still on the wrong side, and of that, which is not amiss. The *Reformers* of the *World*, and *Syndios* of all *Christendom*; Men but of yesterday, yet wiser, and better than all the *Fathers*, that *Over-correct*, and *Over-reform* every thing: correct *Magnificat* it self, before they be out of danger of the rest of the *Proverb*: *Correct*, not the *Cretans*, and their *Amis*; but *Titus*, and his *Elders*, serving all *Antiquity*, and Patterns of *Primitive Government*, as (y) *Procrustes* did his Guests, who still reduced them to the *Scantling* of his *Beds*. So these, either cutting them short, or forcing them out longer, till they apply to the just Model they have fancied to themselves, and would impose upon others. Thus *Titus* must be screwed up into an *Extraordinary*, and so a *Temporary Officer*, an *Evangelist*, or a *Secondary Apostle*, (as *Walo Messalinus*, and others not a fix'd, and *Ordinary Governour* of the Church of *Greet*, lest that come cross

(y) Ἀναγ-
 κτας αὐτὸς
 ἀπὸ τῶν τοῖς
 κλητῶσι.
Plut. in The-
seo.

to their Designs: and, on the other side, the *Elders* of the *Text* must be degraded into *common Presbyters*, lest we should have *Bishops* here of *S. Paul's* and *Titus's* own Creation: with how little reason in either, we go on to consider in.

II. The second Act, to which this Power is here designed, and that is *Kαθίσταει*, to Ordain *Elders* in every City.

Concerning which *Elders*, whether of the *first* or *second* Rank, I know well, what variety of Opinion hath past, even amongst my own Mother's Sons. Nor shall I be nice to acknowledge it; as counting it our Advantage, that we have more than a single *Hypothesis*, to salve the *Phænomena*, and some choice of *Answers*, each of them sufficiently securing us from the *Contradiction* of the *Gain-sayers*: to whose Pretensions these *Elders* will be for ever useless, whether understood *Bishops*, or *common Presbyters*, always ordained, and governed, either by the *Apostles* themselves, or by *Bishops* of their appointment, as they drew off. But, not to leave it wholly in the *Clouds*, I will not doubt to profess mine own sense too, with due Submission; That the *Elders* in the *Text* were very *Bishops*

shops, appointed One for every City, and the *Suburbicarian* Region thereof.

1. For this is most agreeable, not only the *Exposition* of the *Antient Church*, (the best *Comment*, when all is done, upon doubtful places of *Scripture*.)

2. But to the *Context* also, which expressly calls them *Bishops*, in the seventh *Verse*. Were it not for this, and what follows in the next Particular, we were perhaps at liberty to leave the World at large in its general acception, as it takes in both Orders, both useful in every City, and so both to be supplied by *Titus*, in which (2) *Oecumenius* hath gone be-

(2) *Argum.* in fore us, affirming, that *Titus* was left
Tit. ἵνα ἐγ- in Creet, to ordain Clerks in every City?
 τασήσῃ χεὶ πό But we are determined: For, though at
 λεις καλεῖται. present I demand not, that Πρεσβύτερον,
 wherever it occurs, in the *New Testament*,
 should signifie a *Bishop*; yet, that Ἐπίσκο-
 πον, doth so, I shall not doubt to affirm,
 till I see the *Text* produced, that attri-
 butes it to some Person, otherwise e-
 vinced to have been no more, then a
 single *Presbyter*.

And Thirdly, and Lastly, most agree-
 able also to the *Text* it self, and the Di-
 stribution of these *Presbyters* by Citys,
 the Peculiar Seat of *Bishops*, according
 to the *Scheme* of the *Antient Church*, and
 the

the *Method* the Blessed *Apostles* thought good to use in the planting, and modelling of it. For, that they preached the *Gospel* not only in *Cities*, (a) but in the *Countries* adjoining; yet planted Churches in *Cities* still, and setled *single Persons* their Successors there, to govern both the *Cities*, and the *Regions* round about, (from whence a *City*, and a *Church* come to be *equipollent Terms*, even in the *Apostolical Writings*, and Πρεσβύτερος κατὰ Ἐκκλησίαν in the *Acts* (b) the same with Πρεσβύτερος κατὰ πόλιν in the *Text*) 5. and yet further, That they left the Churches of *inferiour Cities*, and their *Bishops* in dependance upon the *Metropol*es, which were the Chief according to the *civil Division* (and that the only true Ground of the *Superiority* of one Church above another) hath been rendred as manifest, as any thing almost in the *Ecclesiastic Antiquity*, against all *Adversaries* (both those of the *Hills*, and those of the *Lake* too) by the Learned, and well placed Labours of those Excellent Persons in both *Pages* of the *Dip ychs*, whom I shall not need to name, since their own *Works* praise them in the Gate. Now, I would ask the *Question*, If these be common *Presbyters*, why appropriated to *Cities*? Were there to be none of

this fort in the *Villages*, or in the *Country about*? Or, since limited to *Cities*, why should we not pronounce them *Bishops*? the *City* being the Bishop's *proper Seat*, and He the *Star* of that *Orb*; the *Angel*, and the *Intelligence* of that *Sphere*. A Truth so Visible, that *Calvin*, and *Beza*, and many others after them (so far may Persons otherwise of great Learning be Transported, ἐν τῇ δαίμονι ὑποδύειν) to avoid the Inconvenience, were concerned to Translate κατὰ πόλιν here *Oppidatim*, (*Elders in every Town* :) nor, as some others, less Interested Persons, may, perhaps, be thought to have done, to gain the advantage of that *distributive Termination*, which no *Adverb* from *Civitas*, or *Urbs*, could afford them: but, (c) I fear, for some other Design perhaps, to make the *Interpretation* of the *Text* (a *practice* too usual with them, and other) to lacquay it to the espoused *Opinions*, and to serve the *νεῖα δόξα*, and so to whip *Theologie* with *Grammar's Rods*; but so loosely bound up, that at the first stroke they fly in the Air and prove ineffectual; every *Alphabetarian* knowing, well, that the *Latin* of is *Urbs*, or *Civitas*: and *Oppidum* in the precise *propriety* of *Language* (which ought in such cases to be kept)

(d) See Mr.
Hooker's Preface.

καμώπολις at the most, in middle state betwixt a *City* and a *Drop*; and in the *antient Glosses* (d) no more then Πολίχρον, (d) *Glos. Philox & Cyrilli.*
Civitatula at the Highest.

And now, I shall not take upon me as some have done, to number the *Cities* under *Titas's Jurisdiction*, 'Tis true, in *Homer's Time Creet* was ἑκατόμπολις, (e) *Centum urbium glori- fama. Plin. lib. 4. cap. 12.*
 (e) famous for its *Hundred Cities*: But in *Ptolomy's Age* they arose not to half the Number; and *Pliny*, having named about forty, saith plainly, that of the other sixty *memoria extat*, nothing remained but the *Memory*. In the *Times* of the *Greek Empire*, they were about twenty *Suffragan Bishops*, under four *Arch-bishops*, as *Magnius* (f) reckons (f) *In Gregor. pag. 183. b.*
 them up; but, at this day, under the *Venetian*, not half so many of either sort. So variable are these *Proportions*, according to the *Fate* of *Citys*, and the daily *Change* of the *Civil Partition*, Who would look now for the *Throne* of a *Primate* in *Caer-Leon* upon *Usk*? or rake in the *Ruins* of *Carthage* for *St. Cyprian's-Mitre*? He that should undertake a *Pilgrimage* to *Creet*, to visit *Titus* his *Metropolis*, would in vain enquire for the once-Famous *Gortyna*, and not find so much of its *Dust* together, as would suffice to write its *Name* in. That

(g) See the Learned Primates's Excellent Discourses of the Original of Metrop. and the Proconsular Asia.

renowned *Septenary* of *Asia*, of old, not only *Episcopal*, (g) but *Metropolitcal Churches*, where are they? *Cities* may fail, and *Bishops Sees* with them: *Stars* have their *Vicissitudes*; may rise, and set again: *Candlesticks* are moveable *Utensils*, and may be carried from Room to Room: But *κατὰ πόλιν* is the standing *Rule*, and fails not; a *City*, and a *Bishop*, generally adequate to one another. For as, on the one side; an *Universal Bishop*, with the whole *World* for his *Jurisdiction*, is a proud Pretence, and too vast for *Humanity* to grasp; so on the other side, *Rural Bishops* too is a poor, and a mean Design, and not only retrives the *Italian Episcopelli*, so scorned at *Trent*; but worse. As he divided the *Stream* into so many *Rills*; that it lost its Name, and Being; so these, by a too minute Division would *Cantonize* the *Dignity*, and degrade it into nothing at the last; as the *Roitelets*, and petty *Kings of Ivedor*, do but diminish *Majesty*, and take it down into contempt. (h) Οὐ δὲ ἐν ταῖς κώμαις, οὐ δὲ ἐν ταῖς ὁρίαις. Non in vicis, aut villis, aut (i) modica civitate; No Bishops there, (k) lest they grow contemptible, so run the *Canons* of the *Antient Church*, both *Greek* and *Latint*. And therefore the twelfth Council of *Toledo*

(h) Concil. Laodic. Sacerd. Tolet. 12. (i) q. d. Non in oppido. (k) Ne viles cat nomen Episcopi.

ledo (l) *unmitered* one *Convildus*, formerly an *Abbot* in a little Village, and dissolved the *Bishoprick*, which (m) *Bamba*, the *Gothick King* had violently procured to be erected there; and that by Authority of this *Rule* of the *Church*, and the very *Kατὰ πᾶν* of my *Text*, (n) which they actually plead in the Front of their *Decree*, to justify their proceedings.

(l) Ann. 716.

(m) Or *Wamba*.(n) *Imprimis ex Epistola Pauli Titio Discipulo, ut Episcopus per civitates constitueret praecept.* &c.

Concil. Merlin. Tom. 1. pag. 135.

(o) Cap. 17. *Centum consilii viribus**quarum principatus est penes Gorty.*(p) *Euseb.* l. 4. cap. 27.(q) In *Catalogo Script. Eccles.*

Amongst these so many Cities in *Crete*, *Gortyna* was then the *Civil Metropolis*, as *Solinus*, (o) who lived in that Age, informs us, and in the next Age, we are sure, the *Ecclesiastical Metropolis* too; there being still extant, in the (p) *Church Story*, the *Inscription* of an *Epistle*, that plainly infers it. For *Dionysius*, that renowned Bishop of *Corinth*, who flourished about the middle of the *second Century*, and stands so highly commended in *Eusebius* for his *Catholic Epistles*, (seven of them being there mentioned) to several *Churches*, and their *Bishops*, or, as *St. Jerom* (q) hath it more distinctly, *Ad aliam Urbem, & Provinciarum Episcopus* (some of them being written to *inferiour Cities* and *Bishops*, others to *Mother-Cities*, and their *Metropolitans*, and so to whole *Provinces*) amongst the rest sent two in-

to Creet. the One of the former sort, to *Pinytus Gnoſſiæ urbis Episcopum*, as S. Jerome, or as Eusebius, (r) *To the Gnoſſians, and Pinytus, Bishop of that Dioceſs* only: the Other, of the later sort, and in a different Style, (s) *To the Church about, (or, belonging to) Gortyna, together with the rest of the Dioceſſes in Creet, and in it acknowledgeth Philip their Bishop, that is, not only of that Church of Gortyna but of all those Dioceſes, (Ἐπίσκοπον αὐτῆς, not αὐτῆς) whom therefore S. Jerom significantly qualifies Episcopum Cretensem, hoc est urbis Gortynæ, Bishop of Gortyna, & eo nomine of all Creet too. Enough to make Evidence, that Gortyna was the Metropolis of Creet, even in the Christian Accompt, very early, and long before the Council of Nice, (whatever hath been pretended to the contrary,) and probably in the Epoch of the Text it self; since even then it was certainly such in the Civil Style, most confessedly the Ground of the Christian Establishment (for sure, it was not Chance, or Lottery, that produced a perpetual Coincidence) both there, and elsewhere the World over,*

(r) Πρὸς
Κνωσίας καὶ τῆς
Πίνυτον τῆς
παλαιᾶς Ἐ-
πισκοπίας.
(s) Τῇ ἐκ-
κλησίᾳ τῇ
περικύκλῳ
Γόρτυραν, ἀ-
φ' ἧς ταῖς λοι-
παῖς κατὰ
κρίσιν παροί-
σται.

And, now, let me lead you up to the top of Mount *Ida*, the proudest Height in *Creet*; from whence *Geographers* tell us, we may descry both Seas, and see all the Cities, like a *Crown*, in Circle about it. There let us make a stand a while, and look about us, and consider holy *Titus*, with those numerous *Plantations*, and *Nurseries* of *Primitive Christianity*, distributed, as it were [t] (r) *Περίσσω* *Areolatum*, like so many distinct *Beds*, *δεσμά*, and *Knots* in the *Eden* of God, planted, and watered, and drest by *Apostolical Hands*, all under his care, and custody. Consider him (by way of *Recollection*) under the Variety of Circumstance, wherein the *Text* hath hitherto presented him to our Meditations, Consider him a *single Person*; no *Collegues*, no *Compeers*, no *Co-ordinates*. For, as our *Lord* promised the *Keys*, (and doubtless, so gave as he had promised them) not to a *College*, but to *single Persons* (u) (v) *Matth. Tibi dabo--& quodcunque (Tu) ligaveris*: xvi. 19. So the *Apostles*, at the next remove, *St. Paul* here, I am sure, for One entrusts all, not to *Communities*, and *Consistories*, but to *Individuals*; for so runs the Style, *Ego Te-ut Tu sicut ego Tibi*, all *Personal*, and *Particular*. Consider him determined to a fix'd, and constant Residence,

left, and settled in *Creer*, the *Ordinary*, and perpetual Governour of that *Church*. For we ought to have more regard to Reason, and the true Nature of things, than to pronounce him an *Extraordinary* Officer ; who, for ought appears, is impowered to none, but *Acts* of Ordinary, and continual Importance to the *Church* : And more Reverence for the blessed *Apostle*, than to think, he would issue a *Commission*, full fraught with *Rules* of Perpetual Use, to a *Temporary Delegate*, who was perhaps next day to be *excommunicated*, and never to have any Exercise of them. Consider him, yet further, invested with a Plenitude, and Sufficiency of Power (not only to *Preach*, and *Baptize*, and so to beget *Sons* to God, and the *Church*, which is the *Prefbyter's*, and, for ought I know, the whole of the *Evangelist's Office* ; but also) both to *Ordain Elders* in all the Cities under him, and so to beget spiritual *Fathers* too, as *Epiphanius* (w) distinguisheth ; and then, (as, in the old *Paternal Dominion*, they ruled whom they had begotten) to govern, and regulate whom he had thus ordained, even all the Bishops of those numerous Cities. Whence the Question of our Reverend and Learned (x) *Jewel* most naturally pro-

(w) *Contra*
Heres. lib. 2.
contr.
Acrium.

(x) *Apud*
Rev. Joh. Hum.

proceedeth, *Having the Government of so many Bishops; what may we call him but an Arch-bishop?* (And I add) of so many Cities, what but a *Metropolitan*? I say, Consider all this soberly, and maturely, and you will not disavow me, if, I say, That whosoever shall drive us out of this *Creet*, thus strongly Garrisoned by *S. Paul*, and his *Disciples*, and flight and dismantle so many Strengths, and Fortresses of the *Episcopal Cause*, as there were Cities in that *Island*, and extort out of our Hands this great *Instance* of so many Bishops, ordained and governed by their own *Metropolitan*, so high in the *first Age*; will be a very *Pyrgopolinices* indeed, (y) *qui legiones Spiritu* ^{(y) *Plant. in Militie.*} *difflat*, and deserve the *Sur-name* of *Creticus*, better than *Metellus* the *Roman*, that subdued the *Island*.

For our parts, we are not ashamed of our *Conformity* to so *Primitive* a *Pattern*; nay, we glory in so handsom, and innocent a *Syncretism*: For we are not better, then our *Fathers*; nor wiser, than the *Apostles* of *Christ* himself. And, had we been of their Counsel, who not long since pretended to *reform* us according to the best *Examples*, we might have bespoken them, as once *S. Paul* did those over hasty, and unruly *Mariners* (who would

- would needs put to Sea, when Sailing was dangerous, and thrive accordingly, being quickly forced to abandon the Helm, and to let the Ship (z) *drive*, being not able to *bear up against the Wind* (a) Ἐδὼν μὲν, ὃ ἀνδρες, μὴ ἀνὰ γὰρας ἀπὸ τοῦ Κρήνης. *Sirs, you should not have parted from Creet in the Text, and so have gained (b) harm, and disgrace. If really you be in quest of the best Examples of modelling a Church, you may certainly find here as fair, and as pure Ideas, and as well worth your Imitation, as the more Modern Platform can afford you; which (c) I have reason to believe the famous Author of it intended not at first a Pattern to other Churches, but an Expedient to serve the present Exigent of his own, in a Juncture scarce capable of any thing better, and which, I am persuaded, the learnedst, and wisest, and most Pious of his Followers would gladly relinquish for something more Perfect, and Primitive; would the Necessities of their present Condition (which have no Law, but much of Excuse for those, that really lie under them) permit them the Happiness of so blessed an Exchange. Which God in Mercy send them.*
- (z) Act. xxvii. 15.
- (a) Verf. 21.
- (b) Ibid. πῶς ὄψεσθαι, καὶ τὴν ζημίαν.
- (c) See Mr. Hooker's Preface.

And so much of the *Second Act*, to which the Power is here designed, and that is the *Ordaining of Elders*, together with the Distribution of them *κατὰ πόλιν*, *In every City one*.

I have but three Words to add of the *Third Part* of my *Text*, and that was, the *Limitation of these Acts to the Apostles Prescription*; All must be so done, even as he had appointed. So, in regard of the *Variety of the Offices themselves*, and their several *Subordinations*; So in regard of the choice of the *Persons*, and their requisite *Qualifications*; and so also, in regard of the *Rites, and Ceremonies*, and *Manner of ordaining them*: still, *Ὡς ἐγὼ διατάξαιμι*. All, as I had appointed thee.

And now, if any demand, where these *Διατάξεις*, these *Constitutions Apostolical*, are to be found; I shall not send them to *Clemens* his *Book*, that bears that *Name*, but to the *Universal Practice* of the *Antient Church*, in which they are still in great part *Visible*; and thence handed over to *Posterity* by *Tradition*, and conformity of *Practice*; and by *Degrees* inserted into the *Canons* of the old *Councils*, as occasion was offered, and into the *Ordinals* of several *Churches*. Or, if a readier, and more present *Answer* be required, I know not where to design it you nearer
at

hand, or more full to your satisfaction ; than by dismissing you, to attend the great *Action*, that is to follow. In which you will see *All* so *Grave*, and *Solemn* ; so *Pious*, and *Devout* ; so *Primitive*, and *Apostolical* ; and so exactly up to the Level of the *Text*, and the ὡς ἐγὼ διατάξαιμι of *S. Paul* here : that I know not where to point you out so pregnant, and full a *Comment* upon my *Text*, nor what better Amends to make you for my own failings upon it.

And yet, having thus hastily run it over, with all its *Parts*, and *Branches* ; (Some few *Sands* still remaining of that *Heap*, the Bounty of your Patience allows me) I'll crave leave briefly to take a *Second View* of it in the *Auditory* it self, and read it over again in the Face of the *Assembly*. For the better part of it, your own Thoughts have already prevented me ; and every Eye hath singled out our most Reverend *Titus*, γνήσιον τέκνον, a *Genuine Son*, and Successor of the *Apostles*, upon the very *Act* of *Constituting* Πρέσβυτις καὶ πόλιν, more, than a whole *Province* of *Elders* at once : *Men*, able to abide, and pass with Honour the dreadful *Test*, that follows upon my *Text*, as being both, for Life, *Blameless*, *Sober*, *Just*, *Holy* *Temperate* ; and

in

in *Doctrine Sound*, holding fast the *Faithful Word*, as they have been taught; notwithstanding all the Discouragements, they have met with, from the sad Condition of our *Common Mother*.

But then for the rest; I wish it were not so easie a Task, to find *Creet* in *England*, with all its *Wants*, and all its *Amisises*. For, to say nothing of those more innocent, and less important Resemblances, in which we *Symbolize*; (both *Islands* lying in a kind of (d) *Tri-* (d) *Magin.*
gon betwixt three *Points*, or *Promontories*; both styled *The Happy Islands* by (e) *Solin.*
Antient Writers, (Mangevno (e) and *In-* (f) *Camd.*
salæ Fortunatæ (f) for the Temper of Brit. pag. 3.
the Air, and Fertility of the Soil; both de- ex Lycoph.
nominated from those *white*, and (g) *Chal-* (g) *Creta, ab*
kie *Cliffs*, which bound them on one side, *Insula Creta,*
(h) *Candia à Candidis*, as *Albion ab albis* *ubi melior est.*
rupibus, both famous for their *Just Laws*, Isidor. lib. 16.
and Ours no less to be valued, than cap. 1.
those of *Rhadamanthus*, and *Mimos*, had (h) *Magin.*
we but the *Wisdom*, to comport our pag. 182. 38.
selves to the *Obedience* of them, as we ought :) I say, to let all this pass, I wish we had not too much of *Creet* amongst us, whether *Morally* considered, in regard of their *Vices*; or *Historically*, in regard of their *Imperfect Condition*.

I would not be mistaken, as One, that delights to *Libel* a whole Nation at once, (especially mine own) but St. Chrysostome hath dress'd an *Apology* for St. Paul in this Particular, by distinguish-

(i) In Tit.
Hom. 1.

ing, (i) *οὐχ ὕβρισκῶ τὸ το ἱθεῖς, ἀλλὰ ἐρωσκῶ.* He did it not to injure any, but out of Kindness; and pure Love to reform them: Just as our Blessed Lord *μεγα ἐλοιδόρειτο*, saith the same Father, a thousand times reproach'd the Scribes and Pharisees: not because they had wronged Him; but least they should harm and destroy others. And so St. Paul, with the same Affections about him, cries (k) *O insensati Galatæ!* to one Church; Are you such Fools? and here,

(k) Gal. iii. 1.

(l) v. 12.

(l) *Κεῖνός εἰς ὕμῶν, καὶ σῶμα, καὶ αἷμα ἀρπά.*

That Poet was, I think, a Prophet indeed (otherwise, than St. Paul meant him) and sang of us too: and in that Verse the present Age may see its Face, and Blush. I appeal to your better Observation, if we have not outvyed the very Cretans themselves in the first Particular; and in a worse kind too lyed for God's Sake, and (m) talked deceitfully for him. What pious Frauds, and holy Cheats? What slandering the Footsteps of God's Anointed,

(m) Job
xiii. 7.

nointed, when the Interest was to Black-
 en Him? What false accusing of our Bre-
 thren, ay, and of our Fathers too? That
 we might devour the Man more righteous
 than our Selves? Pliny (n) hath observed ^{(n) Lib. 8.}
 it. *Nullum animal maleficum in Creta;* ^{cap. 58.}
 and Solinus (o) adds, *Nec ulla Serpens:* (o) Cap. 17.
 But they should have excepted the Inha-
 bitants; for they were ~~κακὰ~~ *δυνα* (and (p)(p) v. 13.
 this Witness, I am sure, is true;) not on-
 ly Evil Beasts, as we translate it, but
 Venemous too: and I wish there were no
 other Island could shew Vipers too many,
 that have eat out the Bowels of their
 Common Mother, and flown in the Face of
 their Political Father, without whose
 benigner Influence their chill and benum-
 med Fortunes had not Warmth enough,
 to raise them to so bold an Attempt.
 'Tis unwillingly, that I go on to the rest
 of that Character: but your own Experi-
 ence shall justify me, if I say, that the
~~κακὰς ἀρετὰς~~, that remains, hath been since
 exemplified in some other Sense; and
 our Idleness, and Fulness of Bread, those
 Sins of Sodom, have, I fear, long since,
 proclaimed it to our Faces. And now I
 cannot wonder, if it be observed from
 the Records of History, (as (q) Grotius (q) In Rit.
 assures us, who knew them well) that ^{lib. 1.}
 the Cretans were (and I wish, there were

(r) Jud. ix.
27.

(f) v. 10.

(t) Gal. v. 1.

no other such) a *mutinous*, and a *seditious* People; and had but too much need to be put in mind by *Titus*, to be subject to *Principalities*, and *Powers*, and to obey *Magistrates*: For (r) the Men of *Sechem* eat, and drink, and then most naturally go on to curse *Abimelech*; (Ay, and *David*, they would have done, had they lived in his Time, and the *Flagon* held out) for when our *Bellies*, and our *Heads*, are full, then *Wo* be to our *Governors*; and *Wealth*, and *Ease*, and having nothing to do, makes us ripe for any thing, that is *Evil*. There were, amongst the new *Converts* of *Creet*, some false *Brethren* (f) of the *Circumcision*; for the stopping of whose Mouths, as some have thought, and *St. Chrysostom* amongst the rest, *St. Paul* in chief designed this *Epistle*. And I should be glad to be assured, that there are not some amongst us, who though they love not to Bleed, yet I am afraid, are too prone to *Judaize* in some other Instance, and to retrace some other part of the *Mosaical Pædagogic*, which perhaps, suits no better with that (t) *Liberty*, to which *Christ our Lord* hath called us, and in which we ought to stand fast. 'Tis with much Reluctance (could I balk it so full in my way) that I shew you the *Cretan Labyrinth*, that
not

not long since, I am sure, was amongst us (God grant it be not still) that inextricable, and endless *Maze* of Errors and *Heresies*, that every day opened it self into new Paths and Allies; dividing, and subdividing into never ending *Mistakes*, till they had abased, and almost destroyed *Religion* with abominable *Heterogeneous* Mixtures, and left the little Semblance of *Christianity*, was left amongst them, an hideous *Monster*, or *Minotaur*, *Semibovumque virum, Semi-virumque bovem*:--Jerusalem, and Rome, party per pale; with Geneva, and Gracovia, if you'll have it quarterly, Ay, and Mecca too, I fear, in chief, to embellish the *Scutcheon*.

But, is there no *Theseus*, no generous *Heroe*, to *attaque* this *Monster*? No courteous, and charitable *Ariadne*, that will lend a *Clew*, and help us to disentangle the ruffled *Scain*, and to evade these perplexed wandrings? Hath our *Creet* no *Dictamnus* in it to expell the *Arrow*, which so long hath galled our sides? No *Counter-poison* for so many *Mischiefs*? Or rather, in the *Prophetical Scheme*, (u) *Is there no Balm* (u) *Jer. viii.* in *Gilead*? *Is there no Physician there*? 22.

Yes; there is: And therefore let us hope well of the *healing* of the *Wounds*

of the Daughter of our People, since they are under the Cure of *those* very Hands; upon which God hath entailed a Miraculous Gift of Healing, as if it were on purpose to raise up our Hopes into some Confidence, that we shall owe one day to those Sacred Hands, next under God, the healing of the Church's and the People's Evils, as well as of the King's. Blessed for ever be that God, who hath restor'd us such a Gracious Sovereign, to be the (w) Repairer of the Breach, and the Nursing Father of his Church: and hath put it into the King's Heart, to appoint Titus, as this Day, to Ordain Elders for every City, to supply all, that is wanting, and to correct, whatever is amiss. Blessed are our Eyes, for they see that which many a Righteous Man (more Righteous, than we) desired so much to see, and hath not seen It. And Blessed be this Day, (x) (Let God regard it from above, and a more than common Light shine upon it!) in which we see the Phœnix arising from her Funeral Pile, and taking Wing again; our Holy Mother, the Church standing up from the Dust, and Ruins in which she sate so long, taking (y) Beauty again for Ashes, and the Garments of Praise, for the Spirit of Heaviness;

(w) Isa. lviii.
12.

(x) Job. iii. 4.

(y) Isa. lxi. 3.

ness; remounting the *Episcopal* Throne, bearing the *Keys* of the Kingdom of Heaven with her, and armed (we hope) with the *Rod* of *Discipline*; her Hands spread abroad, to *Bless*, and to *Ordain*, to *Confirm* the *Weak*, and to *Reconcile* the Penitent; her *Breasts* flowing with the sincere *Milk* of the Word; and girt with a *Golden Girdle* under the Paps, tying up All by a meet Limitation, and Restriction to *Primitive Patterns*, and *Prescripts Apostolical*. A sight so Venerable, and August, that me thinks, it should at once strike Love, and Fear into every Beholder, and an awful Veneration. I may confidently say it, 'Twas never well with us, since we strayed from the due Reverence, we ought to Heaven, and Her; and 'tis strange, we should no sooner observe it, but run a Madding after other *Lovers*, that ruin'd us, till God (z) *bedged in* (z) *Hof. II.* *our way with Thorns*, that we could no longer find them, and then we said, *I will go, and return to my former Husband*; for then was it better with me then now.

Well; Blest be the Mercies of God, we are at last returned; and *Titus* is come back into *Creet*; and there are *Elders* ordaining for every *City*. But,

Hic Rhodus, hic Saltus. Reverend Father, this is your *Creet*, adorn it, as you can. The *Province* is hard, and the *Task* weighty, and formidable, even to an *Angel's* Shoulders. That we mistake not; *Titus* was not left behind in *Creet*, to take his *Ease*, or to *sheep* out the Storm, which soon after overtook *St. Paul* at Sea; he might well expect a worse at Land (*Naufragium terrestre*) and a more tempestuous *Euroclydon*. Believe it, a *Bishop's* Roab is

(a) *Tunicâ*
punire molestâ;
Juvenal. Sat. 8.

(b) Vide
Baron. Tom. 1.
Ann. 66. n. 4.

(a) *Tunica molesta* (as the (b) *Martyrs* pitch'd Coat was call'd of Old) and fits, perhaps, more uneasy upon the Shoulders. The *Miter* is not ὄρεα γαλῆν, to render invisible, or invulnerable; but rather exposeth to Enemies. The *Rotchet*, and the *Surplice*, Emblems of Innocence indeed, but Marks of Envy too: and 'tis in those *Whites*, that Malice sticks all her Darts. And therefore *St. Paul* was fain to entreat *Timothy* into

(c) 1 Tim. i. 3.

(d) 1 Cor.
xv. 32.

(e) Genes.
xxxviii. 28,
29.

this Dignity; (c) *For this cause besought I thee, to abide at Ephesus*: for there were *Beasts* to be fought with there; and the *Apostle* had tried them, (d) both *Tooth*, and *Paw*. So that I cannot wonder, if our *Bishops* say, *Nolo Episcopari*, in good Earnest: and if any of our (e) *Zaras* thrust forth a hasty Hand, and be

be laid hold on; and the *Scarlet Thread* cast about his Finger; 'tis not strange, if he draw back his Hand, and refuse the *Primogeniture*; chusing rather to lye hid in Obscurity, *quàm vincētus Purpurā progredi*, as the great Cardinal (f) wittily alludes. As in *Greet* new Founded, so in *England* new Restored, there must needs be many things wanting, and much amiss, not so easily to be supplied, or amended.

(f) Baron. E-
pist. ad Papam
Clem. viii.
T. 7.

When the Lord turned again the Captivity of Sion, they made their thankful acknowledgments, and said in the Psalm, (g) *The Lord hath done great things for us already, whereof we will be glad.* But then it follows immediately in the next Verse, (h) *Turn again our Captivity, O Lord, as the Rivers in the South.* It seems their Captivity (I am sure Ours) is still to turn again, even after 'tis returned. For there are Reliques of it still behind, and the sad Effects remain, (an Age will hardly be able to Efface them;) and, which is the saddest of All, we are still, I fear, in Captivity to the same Sins, that occasioned that; and they are able to bring upon us *Ten Thousand* Captivities, worse than the former. Plainly, there are Riddles in our Condition, (and whose Heifer shall we plow with (i) to 18.

(g) Psal.
cxxxvi. 3.

(h) v. 4.

(i) Judg. xiv.

(k) Pſal.

cxxxvi. 1.

(l) Act. xii.

7, &c.

unfold them ?) *Returned, and not returned: Restored, and yet not so fully restored:---in fine, with them in the Psalm,* (k) *We are like to them, that dream.* With St. Peter, (l) the good Angel hath roused us, indeed, and our Chains are fallen off; we have bound on our Sandals, and begin to find our Legs again; and we are past the first, and the second Ward: But, methinks, the Iron Gate, that leads to the City, is not over-apt to open to us of its own accord, so that we wish not well, if it be True, and Real, that is done by the Angel; still apt to think we see a Vision; still like to them that dream. We have Jerusalem ('tis true) and the Hill of Sion in our Eyes: Yet many look back to Babel, and multitudes sit Captives still by those Waters encreasing them with their Tears. If any have taken down their Harps from those Willows, they are not strong, nor well in Tune: and we scarce find how to sing the Lord's Songs, even in our own Land.

And

And therefore let me advise you, now, in the Close of All; Give not over, but ply your Devotions still; and whenever you sing *In Convertendo Dominus*, in the midst of those *Doxologies*, forget not to insert one *Verse* of Petition, *Converte, Domine, Converte: Turn again*, what remains of our Captivity, and perfect our faint beginnings. Ay, that's the way, if we would succeed; *Vota dabunt, quæ bellæ negarunt*. For God will hear the Prayers of his Church, especially for his Church; as he did those of David, *Psal. cxxxii.*

(m) Let thy Priests be cloathed with (m) V. 9. Righteousness; that's the Petition: And what saith the Answer of God, a few Verses after. (n) (I my self) will cloath (n) V. 16.

her Priests (with Righteousness? Ay, and) with Salvation (too) Let the Saints shout for joy; saith the Psalmist: Her Saints, saith God, shall shout aloud for joy: So that there's more granted in

both parts, than was asked. St. Paul knew well, that this was the Method: And therefore, before he took forth his Son Titus, the great Lesson of my Text, he first imparts his Apostolical Benediction; (o) To Titus, mine own Son (o) V. 4. Grace, and Mercy, and Peace from God the Father, and the Lord Jesus Christ,

our Saviour. St. Chrysostome, and Theophylact have observed it to my hand, that he bestows upon so great a *Bishop* the same common Blessing that he is wont to give to All (*Τοῖς πολλοῖς, καὶ τοῖς ἰδιωταῖς*) Grace, and Mercy, and Peace: Ay, and no Man, as they go on, hath more need of it, than He, Not of Grace; for who hath more Burthens, to bear? More Difficulties, to go through with? Not of Mercy: For who in greater danger of offending either God, or Man? Not of Peace; having so many Enemies on all sides, and so many Troubles of every sort. Only (p) St. Jerome adds, that here's no *Multiplicitur*, as in other (q) *Apprecations*. Common Christians may have their Peace multiplied: Peace within, and Peace without; Peace with God, and Peace with Man too; But Titus's Peace is *sine Multiplicatione*. The Bishops, and Governours of the Church must look for none, but Peace with Heaven, and their own Consciences; (and for that single Pearl, (r) likewise Merchants, they sell all, that they have;) As for the rest, *ἑξ ὧν πάλαι* (s) that's their Lot, and that's their Motto too: They must look for *Fightings without* St. Paul, in that Divine Valedictory to the Bishops of the Province of Ephesus (Act. xx.) though, as he saith, for the space of three years together he had not ceased

(p) *In locum.*

(q) 1 Pet. i. 2.

2 Pet. i. 2.

(r) Matt. xiii.

46.

(s) 2 Cor. vii.

5.

to warn every one of them, night and day, with Tears (as knowing well both the burthen and the danger, they stood under;) yet (a tender Affection having never said enough) he resumes the Argument (verse 8.) *Take heed to your selves, and to all the Flock; For I know, that, after my departing, shall grievous Wolves enter in amongst you* (Αἰνὴ βαπτὶς he had almost said) Λύκοι θρῆνοι (t) *Mankind Wolves*) that will neither (t) Weet-
 spare the flock, nor You; but, by a witty Wolves,
 and compendious Malice, *cattaque* the Loups-garons.
 the Shepherd first, that the Sheep may be scattered, and so gleaned up at leisure. And therefore, *Take heed to your selves* in the first place, in whose Welfare that of the Flock is so closely bound up. And yet, after all these *Caueats*, and very seasonable *Advertisements*, he cannot yet believe them safe, unless he leaves them under a better Guard, than His, or their Own: And therefore, in *fine*, he kneels down, and prays with them, and for them all, recommending them to God, and to the Word of his Grace. And I know not where better to leave you, than in the *Practice*, and actual *Exercise* of a Duty so fairly recommended: And shall therefore desire you, to turn your wearied Eyes from
 Me,

Me, and lift them up to *Heaven* (from whence every good, and perfect Gift descends) to seek from thence the Smoothing of all Difficulties, the Solving of all Doubts, the Calming of all Animosities, and the Uniting of all Affections: And to beg of that *Father of Mercies, and God of all Consolations*, That he will (every day more, and more) Turn again our Captivity, like the Rivers in the South; that they, who sow in Tears, may reap in Joy: That he would send forth his good Spirit, to move upon the Waters of our *Massah*, and *Meribah*, to digest that *Chaos*, and *Confusion*, and Strife of *Opinions* into one beautiful, and Harmonious *Compassure*: And finally, That He, who, by the hand of his holy Apostle, founded this Church of *Creet* in *Titus*, and his *Elders*, in a meet, and decent Imparity, and Subordination; would maintain his own Ordinance amongst us also; and justify his *Institutions* to the utmost against all Gainsayers; That the *Rod of Aaron* may again bud, and blossom, and bring forth fruit amongst us; That his *Urim* and his *Thummim*, may be with his Holy Ones; That he would bless their Substance, and accept the Work of their Hands, and smite through the Loins of them, that hate

hate them, that they rise not again : That so there may never want a Succession of Holy Bishops, and Priests, to shine as Lights in the World, holding forth the Word of Life ; till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto that Perfection and Fullness of the everlasting Kingdom : To the which, God in Mercy bring us all , through the Merits of his dear Son. To which most blessed Father, and Son, with God the Holy Ghost ; be ascribed by all the Creatures in Heaven, and Earth, Blessing, Honour, Glory, and Power, both now and for evermore AMEN.

Μὲντε Οὐδὲ Νέεα.

LEX IGNEA:
O R,
The School of Righteousness.

A
SERMON
PREACHED

Before the KING,

Octob. 10. 1666.

At the SOLEMN FAST appointed
For the late

FIRE in LONDON.

By the Most Reverend Father in God,
William Sancroft, D. D. Late Lord
Arch-Bishop of *Canterbury*, and Dean
of *St. Paul's*.

Published by His Majesty's Special Command.

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1796

 ISAIAH xxvi. ver. 9.

—When thy Judgments are in the Earth, the Inhabitants of the World will learn Righteousness.

THIS Chapter with the two next before, and that which follows, are all four parts of the same prophetic Sermon, (as appears by those words so often repeated in them, *In that Day*, fixing and determining All to the same *Epoch*, and Period of Time;) belong All to the same subject Matter, *sc.* the Destruction of *Judah* and *Jerusalem*, whether by the *Babylonians*, or the *Romans*, or both. So that the *Earth* (or as we may rather translate, the *Land*, or the *Country*) *wasted, and utterly spoiled, and turn'd upside down*, Chap. xxiv. is doubtless the *Land of Jewry*: And the *World that languisheth, and fa- deth away*, Ver. 4. of that Chapter, not much wider; that, and the neighbouring Regions, with whom the Jews had com-

חבל & ארץ
 ו'ו' & ח'ו'
 : חו'ט' א
 קריית חורו

commerce, and intercourse of Peace and War, *Moab*, and *Ægypt*, and *Babylon*, in a word, the *Jewish World*; (for so both the *Hebrew* and *Greek* words usually translated *the Earth* and *the World*, are often in Scripture-language contracted and limited by the Matter in hand:) And consequently *the City of Confusion*, which is broken down, a City turn'd *Chaos* again, as the *Hebrew* imports, Chap. xxiv. 10. *the City turn'd into a Heap*, or a Ruine, nay, in *tumulum*, as the *Vulgar Latine*, or ἐς ῥῆμα, as LXX. translate it, into one great Sepulchre to it self, buried in its own Rubbish, Chap. xxv. 2. *The lofty City laid low, even to the Ground, and abased in the very Dust*, Chap. xxvi. 5. *The City desolate, and forsaken, and left Wilderness*, and desert all over, Chap. xxvii. 10. are but so many variations of the Phrase, and signifie all the same thing, the *burning* of *Jerusalem* by *Nebuchadnezzar*, or *Titus*, or (as some will have it) by both.

This sad Devastation the Prophet first beholds in *speculo prophetico*, sees it from far in his prophetic *Telescope*, as clearly, and distinctly, as if it were before his Eyes, and describes it here and there the whole Sermon throughout, but chiefly, Chap. xxiv. in so lofty a Language,
 that

that many have mistaken it for the *End* of the World, and the Consummation of all things. But then to sweeten so sad a Theme, he assures them, it shall not be a *Πανασθεία*, God will not make a final End now : No, a Remnant shall be left, *as the shaking of an Olive-tree, and as the Gleaning Grapes, when the Vintage is done*, Chap. xxiv. 13. Nor shall they be only preserved, but restored too ; *The Lord* ^{Lacrymans} *God will in time wipe away every Tear* ^{Vulg.} *from off all Faces*, and at last, swallow up this *Death* too in *Victory*, Chap. xxv. 8. Hee'l turn their Captivities, and rebuild their City, and their Temple too ; and all this shall be as it were *Life from the Dead*, as the Apo- Rom. xi. 15 *stle* calls it, so miraculous a Re-establishment, at a Juncture so improbable, when they are destroyed out of all Ken of Recovery, that it shall be a kind of Resurrection ; and so like the great One, that Ezek. xxx. 12 *'tis* described in the very proper Phrases Dan. xii. of that, both by the other Prophets, and by Ours too a little below the Text, *Thy Dead shall live again ; My dead Bo-Ver. 19. dies shall arise : Awake and sing ye that dwell in the Dust, &c.* And then (which is of nearest Concern to us, and to our present Business) the Prophet directs the Remnant that should escape, how to be-

have themselves under so great a Desolation ; and he contrives his directions into a threefold *Song* (that they may be the better remarkt and remembred) tun'd and fitted to the three great Moments of the Event.

The *first*, to the time of the Ruine it self, Chap. xxiv. where having set before their Eyes the sad prospect of the holy City, and *House of God* in Flames ; *When thus it shall be in the midst of the Land*, saith he, there shall be a Remnant, and they shall lift up their voice, and sing for the Majesty of the Lord, saying, *Glorifie ye the Lord in the Fires*, V. 15. And this is שִׁיר תְּהִלָּה a Song of Praise.

The *second* is שִׁיר מַעֲלוֹת a Song of Degrees or Ascensions, fitted to the time of their Return, when All shall be restor'd and rebuilt again ; and that we have Chap. xxvii. 2. *In that Day sing ye unto her ; A Vineyard of Red Wine : I the Lord do keep it ; I will water it every moment ; lest any hurt it, I will keep it Night and Day.*

The *third* (of which my Text is a principle strain) belongs to the whole middle interval between the Ruine and the Restauration, in this xvi. Chap. *In that Day shall this Song be sung in the Land of Judah, We have a strong City ;*
Sal-

Salvation will God appoint for Walls and Bulwarks, &c. As if he had said; Though our City be Ruin'd, yet God is still our dwelling place; our Fortresses dismantled, and thrown down, but Salvation will he appoint us for Walls and Bulwarks; Our *Temples* in the Dust, but God will be to us himself, *as a little* Ezek. xl. 16. *Sanctuary.* And this is שִׁיר מִשְׁבִּיל a Song to give Instruction, teaching them, and in them us, how to demean ourselves, while the Calamity lies upon us: *sc.* to make God our Refuge, *ver.* 4. to wait for him in the Way of his Judgments, *ver.* 8. and in this 9. *ver.* earnestly to desire him from the very Soul in the Night (in the Darkest, and Blackest of the Affliction;) to seek him early, when it begins to dawn towards a better Condition; and in the mean time, as 'tis in the Text, to improve all this severe Discipline, as he intends it, for the advancing us in the knowledge of Him; and of our selves, and of our whole Duty; *For when thy Judgments are in the Earth, the Inhabitants of the World will learn Righteousness.*

A Text you see, that supposeth Judgments in the Earth, or upon a Land (as its Occasions) and so suitable to our sad Condition: A Text too, that pro-

poseth our Learning, as its End and Design, and so suitable (one would think) to our Inclination too. The Character, and *Genius* of the Age we live in, is *Learned*: The pretence at this day so high, and so universal, that He is No-Body now, who hath not a new *Systeme* of the World, a new *Hypothesis* in Nature, a new *Model* of Government, a new *Scheme* of God's Decrees, and the greatest Depths in Theology. We are many of us acute Philosophers (that must not be disputed us;) most of us grand Politics and Statesmen too; All of us (without exception) deep Divines: — will needs be wiser than our Neighbours, but however wiser than our Teachers and Governours, if not wiser than God himself. A kind of *Moral Rickets*, that swells, and puffs up the Head, while the whole inner Man of the Heart wafts and dwindles. For like
 2 Tim. 3. 6, 7. the *silly Women*, Disciples to the old *Gnostics*, while we are thus *ever Learning* (pretending to great Heights, and Proficiencies) we *come never to the Knowledge of the Truth* (*the Truth which is according unto Godliness*;) In fine, amongst so many Learners they are but few that learn Righteousness: — And therefore, God himself here opens us a School;
 erects

erects a severe Discipline in the Text ; brings forth his *Ferulas*, when nothing else will serve the Turn. For he hath indeed *four* Schools, or rather four distinct Forms, and Classes in the same great *School of Righteousness* ; the last only (that of his Judgments) express in the Text, but the rest too suppos'd at least, or covertly implied.

For whether we look upon the latter Clause of the proposition. *The Inhabitants of the World will learn* ; — We find our selves there under a double Formality ; As Learners, and as Inhabiters. As Learners first, and so indued with Faculties of Reason ; Powers of a Soul capable of Learning, what is to be learned ; stamp'd, and possess'd with first Principles, and common Notions which deeply search'd and duly improv'd, and cultivated, might teach us Much of Righteousness. And this is *Schola Cordis in Domino interiori*, the School of the Heart, God's first School in the little World within us. Secondly, as Inhabitants of the great World, which is God's School too, as well as his Temple, full of Doctrins and Instructions ; *Schola Orbis*, in which, He takes us forth continual Lessons of Righteousness — *Seque ipsum inculcat, & offert, Ut bene cognosci possit* ; and

1.

2.

that both from the Natural World, and from the Political ; whether *Schola Regni*, or *Schola Ecclesiæ*. Or if we return to the former Branch of the Text, *When thy Judgments are in the Earth*. This when they are, supposeth another time, when they *Are Not* in the Earth, and that time is the Time of Love (as the Prophet speaks) the Season of Mercy ; So that, Thirdly, here's *Schola Misericordiarum*, the School of God's tender Mercies inviting us, gently leading, and drawing us with the Cords of a Man, with the Bands of Love : And lastly, when nothing else will serve, here's *Schola Judiciorum*, the School of God's severe Judgments driving us to Repentance, and compelling us to come in and learn Righteousness. A provision (you see) every way sufficient, and abundant for our Learning, were not we wanting to our selves.

Ezek. xvi. 8.

3.

Hos. xi. 4.

4.

Job. xi. 12.

But alas ! We may run by the Text, and easily read in it these *three* things, as so many very Natural Deductions, and Emanations from it. First, our own Ignorance and Stupidity ; *Born like a wilde Ass's Colt*, as *Zophar* speaks ; and then to our Natural we add affected Ignorance too ; So that we are much to seek, and to learn Righteousness it must be

be taught us. Secondly, God's infinite and inexpressible Grace and Mercy to us : that when we had blurr'd the Original, defac'd the first Traces of Righteousness upon our Souls, he was pleas'd to provide Expedients to teach it us again the second time, that we might be *renewed unto Knowledge after the Image of him, that created us in Righteousness*, as the Apostle speaks. And Thirdly, Our indocible and unteachable Humour, our foul and shameful Non-proficiency under so plentiful a Grace. For though the Text indeed speaks of our learning Righteousness, when God's Judgments are upon us ; yet (if the Appearances of the World abroad suggested nothing to the contrary) 'tis introduc'd here in the Text too, as the Effect of the last Form in God's School, in exclusion of all the former as ineffectual ; his utmost Method not to be used but at a pinch, when all the rest are baffled, and prove prosperous upon us : And then 'tis express in the Original, and learned *Versions* with so many Limitations and Abate-ments (as we shall see by and by) that we may well give it up as the sum and up-shot of all, that our All-merciful God omits no Means or Methods of our Improvement ; but we (supinely

2.

Col. iii 10.
Ephes. iv. 24.

3.

negligent, and prodigiously stubborn as we are) render them all ineffectual.

That we may do so no longer, but rather make good the profession, with which we have dar'd to appear this Day before God, of humbling our selves under his Almighty Hand; Let us, before we pass on any further, lift up our Hands and our Hearts to Him in the Heavens, beseeching him by the Power of his Mighty Grace so to sanctifie to us All, both the Sense of his present Judgment, and all our Meditations and Discourses thereupon, that by all we may be promoted in learning Righteousness.

THe *Inhabitants of the World will learn Righteousness or Justice*: What's that? Is there such a thing in the World? Or is it a Name only, and a glorious pretence? Is it not only another word for *Interest* or *Utility*, and so nothing just, but what is profitable; *Carneades* his infamous Assertion retriv'd and own'd with open face by Christians? Is it not the taking of a party, or the espousing of a Faction, and appearing for it with heat and animosity; and a savage condemning and destroying All that are not of it? Is it not the Profession to believe such a *Systeme of Opinions*, what
life

life soever is consequent thereupon? An airy invisible Righteousness, that never embodies or appears in our Actions, but hovers in the Clouds, in speculations and fancies, where no Man can find it?

The Truth is, there is no piece of Unrighteousness more common in the World, than thus to weigh Justice it self in an unjust Ballance; while every one contrives his *Hypothesis*, so as to salve the *Phænomena*, so declares his Notion, as may best suit and comport with his own unrighteous practices. But the Righteousness we are to learn in God's School, must not be a self-chosen Righteousness: We must not pay God our Sovereign, the Tribute of our Obedience in Coin of our own stamping; it must be such as will abide the Touchstone of his Word, and the Ballance of his Sanctuary. To make short, Righteousness or Justice, though elsewhere a single Vertue, yet here 'tis virtually All: — Συλλήβδην πᾶς ἀρετή σι, and said the Prophet; and the Phylosopher after him, 'Ου μέρϑ ἀρετῆς, ἀλλ' ὅλη ἀρετή ἐστν, not a part, but all Vertue: And so often but in Scripture, and Fathers, comprehensively all Religion, the whole Duty

of Man, ἡ γὰρ ἐντολῶν ἐκπλήρωσις, saith St.

*Theogn.
Ethic. v.*

Chrysostome:

Hom. 12. in
S. Math.

*Chrisostome : Omnes Virtutum species uno
Justitiæ nomine*, saith St. Jerome. Not
a particular Star, nor a single Constellati-
on, but a whole Heaven of Vertues, an
entire Globe of Moral and Christian Per-
fections ; an Universal Rectitude of the
Will, conforming us in all Points to God's
Righteous Law, the Rule of our Right-
eousness, Or if you will in two words,
'tis *Suum cuique* to give every one his
Due ; *Suum Deo* first, and then *Suum
proximo* ; give God his Due, and your
Neighbour too : These are the integral
parts of it. So that Righteousness, as
the great Rule of it, hath two Tables,
or, if you will two *Hemispheres*, the up-
per and the nether : Both so vast, that
we cannot measure them in a Span (the
Span of time allotted me ;) I shall there-
fore contract them to the occasion, and
give you only some of those particular
Lessons of Righteousness, which this
present Judgment of God upon our Land
seems most clearly to take us forth, both
into relation to God himself, and to our
Neighbours ; and then call you, and my
self to a serious Scrutiny, how well we
have learn'd them, and so an end.

And first we begin (as we ought)
in giving God his due ; in rendring to
God the things that are Gods. To limit
this

this wide Universality too, and render it more proper, and peculiar we may reduce all to that first of *Esaï's* three Songs mention'd at the beginning, *Glorifie ye the Lord in the Fires*; giving him C, xxiv. 15. upon this sad Occasion the Glory of that great Trinity of his Attributes; the Glory of his *Power*, and Majesty; the the Glory of his *Justice* and Equity; the Glory of his Goodness and *Mercy*.

Give him the Glory of his Power and Greatness; which the Prophet calls, *Singing for the Majesty of the Lord*, Chap. xxiv. 15. or *Beholding the Majesty of the Lord, when his Hand is lifted up*, in the verse after my Text. How great and glorious our God is, who is in himself incomprehensible, appears best by the glorious greatness of his Works. If he builds, it is a World, Heaven and Earth, and the Fulness of both. If he gives, it is his only Son out of his Bosom, the Brightness of his Glory, and the express Image of his Person. If he rewards, 'tis a Crown, 'tis a whole Heaven of Glories. If he be angry, he sends a deluge; opens the Cataracts of Heaven above, and breaks up the Fountains of the great Deep below, and pours forth whole Floods of Vengeance: Or Salvian. else he rains down Hell out of Heaven, and

- and in a moment turns a Land like a Garden of God into a dead Sea, and a Lake of Brimstone. If he discover himself by any overt expression of his Power, though the Intention be meer Mercy, and loving Kindness, Mortality shrinks from it, and cannot bear it. When his Glory descends on Mount *Sinai*, the People remove, and stand afar off, and
- Ex. xx. 18, 19. *Let not God speak with us (say they) lest we die : And Depart from me, O Lord,*
- Luc. v. 8. *saith St. Peter, amaz'd at that miraculous draught of Fishes : How much more should the Inhabitants of the World tremble before him, when his great and fore Judgments are in the*
- Pf. cxiv. 7, 8. *Earth : Tremble thou Earth, the presence of God (saith the Psalmist) even when he improves the hard Rock into a Springing Well : Much more when a fruitful*
- Pf. cvii. 34. *Land he turns into barrenness, or a stately City into Ashes, for the wickedness of them that dwell therein. I am horribly*
- Pf. cxix. 53. *afraid, saith David, for the ungodly that*
- Hebr. xii. 21. *forsake thy Law ; and I exceedingly fear, and quake, said Moses, at the giving of it : But when our Lord shall come again to require it, The Powers of Heaven shall be shaken too ; the Angels themselves (as St. Crystostome interprets) though pure and innocent Creatures shall*
- Mat. xxiv. 29.

shall tremble (*θεῖον*) to see the severity *Hom. 77.*
of that Judgment. How much rather *in Matth.*
ought we, wretched Creatures that we
are, conscious to our selves, of Dust,
and sin, to tremble and quake at the
Wrath of this dread Lord of the Uni-
verse ; at whose Voice alone, the great
Emperour *Caligula* runs under the Bed, *Sueton. l. v.*
and the mighty *Bel-shazzar's* Lions are *n. 51.*
Loosed, and his Knees knock one against *Dan. v. 6.*
another, when God but writes bitter
things against him on the Wall.

It were a vain Affectation, to attempt
a Description of the greatness of our
late horrible *Devastation*. This were to
be *Ambitiosus in Malis*, to chew over
all our Wormwood, and our Gall again :
This were *Regum ascipolire*, which the
xii. *T A B L E S* forbad, to carve and
paint the Wood of our Funeral Pile.
I shall only call back your thoughts to
stand with me upon the prospect of
that horrid Theatre of the Divine Judg-
ments, and say, *Come hither, and behold* *Ps. xlv. 8.*
the Works of the Lord, what Desolation
he hath made in the Earth ; and then
who will not joyn with me to say up-
on so convincing an occasion ? We hum-
ble our selves under the Almighty Hand
of God, the Lord of all the World ;
We adore his Power and Majesty in
lowly

Isa. xl. 15.

Apoc. xv. 3, 4.

Matth. xi. 26.

Heb. xi. 21.

lowly prostrations ; before whom all the Nations of the World are as a *Drop of the Bucket*, the *Globe of the Earth*, as the *small Dust of the Ballance*, and who taketh up the *Isles* (even our *Great Britains* too, as we call them) as a very little thing. *Great and marvelous are thy Works, O Lord God Almighty ! Who would not fear thee, and glorifie thy Name, when thy Judgments are thus manifest ? Thou hast brought them down that dwell on high, and laid the lofty City low, even to the Ground ; the Joyous City of our Solemnities, the Royal Chamber, the Emporium of the World, the the Mart of Nations, the very Top-Gallant of all our Glory in the Dust. Even so Holy Father, for so it seemed good in thy sight. We say not to our God, What do'st thou ? Wherefore hath the Lord done thus to this great City ? We reply not, we answer not again : The Lord hath spoken ; let all the Earth keep silence before him. We acknowledge thy Hand in it, O our God ; we submit to thy good pleasure in it ; we wait for thy Comfort, and thy Salvation in it. We meekly kiss the Rod that strikes us : With dying Jacob we desire to worship ἐν τῷ ἀνέγειν τῷ ῥαβδῷ, with perfect Resignation as we are able, leaning and re-*
posing

posing upon the *top* of this thy severe
Rod. For shall we receive Good at the
Hand of our God, and shall we not re- Job. ii. 10.
ceive Evil? 'Tis the same Blessed Hand
 that distributes and strikes; and with
 equal Reverence and Affection we adore
 it, whether he opens it wide in Bounty,
 or contracts it close in severity: The
 one the Divine *Rhetoric* to persuade us
 to learn Righteousness; the other his
 more irrefragable *Logic* to convince and
 constrain us. And therefore, we charge
 not our Maker foolishly; but meekly
 accept the punishment of our Iniquity.
 And having thus ador'd his Power (which
 was the First) we go on in the next place
 to acknowledge his Justice too; saying
 with holy *DAVID*, *Righteous art thou*, Ps. cxix. 137.
O Lord, and just are thy Judgments: The
 second part of God's Due.

Give him the Glory of his *Justice* al-
 so; and if you learn no other Righte-
 ousness in his School, at least learn His,
 and frankly confess it too. For though
 God's Judgments may be secret, yet
 they cannot be unjust: *Like the great* Psal. xxxvi. 6.
Deep indeed, an *Abyss* unfathomable;
 But though we have no Plumb-line of
 Reason, that can reach it, our Faith as-
 sures us, there's Justice at the Bottom.
Clouds and Darknefs are round about him, Ps. xcvi. 2.
 faith

saith the *Psalmist*; but, as it follows, *Righteousness and Judgment are the Habitation of his Throne*: So much we may easily discern through all the Veils and Curtains that envelop him, that Justice stands always fast by his Judgment-seat. And therefore though it be a nice, and a delicate point to assign the particular sins, for which God hath thus sorely afflicted us; yet must we declare (as we are warranted by sacred Authority) *That God hath laid his heavy Judgment upon us All, as an Evidence of his Displeasure for our Sins in general.*

The King's
Declaration.

Not to engage in that Common Theme; we may clear it a little by the Light of our own *Fires* (the particular Instrument of our Calamity) in two or three Reflections upon that. God spake his Righteous Law at first out of the midst of the *Fire*, *Exod. xix. 18.* And he shall appear from Heaven again in flaming *Fire*, taking vengeance on them that obey it not, saith the Apostle. Now as the Prophet *Amos* argues from another circumstance of Terrour, wherewith the Law was given, the sound of the Trumpet, the first Trumpet certainly, we ever read of, in any Record in the World, as the last Trumpet (the Apostle tells us) shall be that

2 Thef. i. 8.

1 Cor. 15. 52, of the Arch-Angel to summon us to ac-

count

count for it) *Shall a Trumpet be blown* Amos iii. 6.
 (and so say I, shall a Fire be kindled)
in the City (nay, a whole City become
 but one great Fire) *and the People not*
be afraid ; We not reflect upon our own
 Guiltiness before God, who came at first
 with a *Fiery Law in his Right Hand* to Deut. xxxiii.
 teach us our Duty, and shall come again 2.
 at last with *Fiery Indignation* at his left Heb. x. 27.
to devour all those that perform it not ?
 Again, Fire and Water are the two great
 Instruments of God's double Vengeance
 upon the World of the Ungodly : The
 One long since past recorded for our
 Instruction ; the other yet to come, the
 Matter (it ought to be, I am sure) of
 our continual Terror. *The World that* 2 Pet. iii. 6, 7
then was, perished by Water (saith
 St. Peter) *and the World that is now,*
is reserv'd unto Fire : In the mean
 time, Fire and Water, things of com-
 monest Use with us, are also the stand-
 ing Metaphors almost in every verse of
 Scripture, to express God's Judgments
 of all sorts : Is it not on purpose to re-
 mind us, when ever we hear the sound,
 or make use of the things, or feel the
 smart of either, to reflect upon the hea-
 vy wrath of God against Sin in his so
 solemn expressions of it ? Once more,
 Fire is the *Tyrant* in Nature, the *King*

of the Elements, the mighty *Nimrod* in the Material World. God hath given us this Active Creature for our Servant, and we degrade him to the meanest Offices, to the Drudgery of the Kitchen, and the labour of the Furnace. But God can infranchise him when he pleases, and let him loose upon us; and for our sins, of an useful Servant, make him to us a rigorous, and a Tyrannical Master. You saw him the other Day, when he escaped from all your Restraints, mock'd all your Resistance, scorned the Limits, you would have set him: Wing'd with our Guilt, he flew triumphant over our proudest Heights, waving his curl'd Head, seeming to repeat us that Lesson which holy *S. Austin* taught us long since, *That the inferiour Creatures serve us Men, only that we may serve him, who made both us and them too.* If we rebel against Heaven *Συνεχπολε-*
μήσει ὁ Κόσμος, saith the *Wise man*; *The World shall rise in Arms upon us, and fight with him against the Unwise.* Even the Holy Fires of the Altar too, though kindled from Heaven on purpose to propitiate an angry Deity, prov'd often through Men's provocations the Instruments of his Fury; the *Mercy-seat* became the Arsenal of Vengeance, and from the presence of God himself went forth

forth those Flames that devoured his Adversaries ? And all to teach us this Lesson, That 'tis Sin puts the Thunder into God's Hand, and turns Flames of Love into a consuming Fire.

And therefore dream no longer of *Granadoes* or *Fire-Balls*, or the rest of those witty Mischiefs ; search no more for *Boutefieus* or *Incendiaries*, *Dutch* or *French* : The Dutch Intemperance, and the French Pride and Vanity, and the rest of their Sins, we are so fond off, are infinitely more dangerous to us, than the Enmity of either Nation ; for these make God our Enemy too. Or if you'll needs find out the Incendiary, look not abroad ; *Intus hostis, intus periculum*, saith St. *Jerome*. Turn your Eyes inward into your own Bosoms ; there lurks the great Make-bate, the grand *Boutefieu* between Heaven and us. Trouble not your selves with *Planetary Aspects*, or great *Conjunctions* ; but for your own Oppositions direct and Diametrial to God, and his Holy Law. Fear not the Signs of Heaven, but the Sins on Earth, which hath made a seperation between you and your God. 'Tis injurious to the sweet Influences of the Stars, to charge them with such dire Effects, as Wars, and

Dan. ix. 7.

Pestilences and Conflagrations : *Divinae Justitiæ opera hæc, sunt* (saith the Father) & *humanae injustitiæ*. These are the Products of God's Righteousness upon our Unrighteousness. Wherefore glorifie we God in these our Fires, saying with the Prophet, *Righteousness belongs to thee, O Lord, but unto us confusion of Faces, as it is this day, because of our manifold Trespases that we have trespassed against thee.*

If yet it be expected I should be more particular, in assigning the very Sins that have occasion'd this heavy Judgment, 'tis a slippery place, and hard to keep firm footing in it. The mysterious Text of God's Holy Providence (as I said before) is dark and obscure; and so much the more, because there are so many Interpreters, (for though there be no infallible Judge of the Sense of it, yet all Fingers itch to be doing;) their Conjecture so various, and full of contradiction, so tainted and debauched with private prejudice, that they do but *speßeln*, wrest it unskillfully, as they do the other holy Text, *Convertunt in mentem suam* (as the *Æthiopic* turns that place in St. Peter) torture, and torment it, till it confess their own Sense. As for the many spiteful and

2 Pet. iii. 16.

and unrighteous *Glosses* upon the sad Text of our present Calamity (on which every Faction amongst us hath a *Revelation*, hath an *Interpretation*;) I will not mention, much less Imitate them. *Iustus Accusator sui*, saith the Pro. xviii. 17. *Wise-man*. 'Tis a righteous thing for every Man to suspect himself, to look first into the plague of his own Heart, and to be ready to say with the Disciples, *Master, is it not I?* We are all over-apt to charge one another foolishly enough; to take St. *Peter's* counsel, *ἡλεός σου*, to be kind and favourable to our selves in our Interpretations and Censures; but God methinks, at present seems to accuse us All.

When a Judgment is particular and reacheth but a few, we have a savage promptness in condemning the Sufferers, with, *This is God's just Judgment for such a thing*, which we, it seems like not, though perhaps God himself doth. So long as the Thunder-bolt flies over our own Heads, we hug our selves, and All is well; 'tis our dear pastime, and a high voluptuousness to sit and censure others, and flatter our selves, that we are more righteous than they. To meet with this ill Humour, God hath reacht us now an universal stroke that comes

home to every Man : So that 'tis as our Prophet states it in the beginning of this Sermon , *As with the Prince and the*
 Cap. xxiv. 2. *Priest, (for ביהן is both) so with the People, as with the Master, and the Mistress, so with the Servant, as with the Buyer, and the Borrower, so with the Seller and the Lender. In fine, He is no Englishman that feels not this Blow : And therefore as the Judgment is Universal, let us give Glory to God, and confess, that the Sin is so too ; saying*
 Cap. ix. 32, 33. *with the good Nehemiah, Thou art just, O God, in All that is brought upon us ; on our King, and on our Princes ; on our Priests, and on our Prophets ; on our Fathers, and on all thy People ; For thou hast done Right, but we have All done Wickedly. God give us Grace to take every one the shame that belongs properly to himself, and to joyn heartily together in a full Chorus at the last, repeating that excellent Exomologesis of holy David, with which I began this point, and shall now conclude it, Righteous art thou, O Lord, and just are thy Judgments. But there is another yet behind —*

3.
 S. Ambrose,
*Suo jure omni-
 bus Dei op. ri-
 bus superingre-
 ditur & super-
 natat.*

Lastly, give God the Glory of his Mercy too ; that must in no wise be forgotten. 'Tis the priviledge and prerogative

rogative of Mercy, that it mixeth it self in all God's Works ; even in Justice it self too. *He sendeth forth Lightnings* Psal. cxxxv. 7. *with the Rain (saith the Psalmist) he bringeth the Winds out of his Treasuries.*

Strange furniture, one would think for a Treasury, Storms and Tempest ! But there is so very much of Mercy even in God's Judgments too, that they also deserve a place amongst his Treasures, ay, and amongst ours too. For he licenseth not a Wind, or a Storm, lets not fly a flash of Lightning, or a Ball of Fire, but a Mercy goes along with it ; comes flying to us (if we miss it not by our Negligence or Inadvertency) upon the Wings of that Wind ; and discovers it self to us even by the Light of those Fires. And therefore turn not away your Eyes in Horror, but study the *late Conflagration*: And even in the Dust and Ashes of our City, if we sift and examin them well, we may find rich Treasures of Mercy hidden.

• Mercy first, that God spar'd us, and preserv'd us so long. For without his Divine Manutenency, our strongest Fabrics had fallen immediately upon their very Builders, He that made all things at first, by preserving makes them still ; new makes them every Moment ; and

r.

for his Will's sake alone they were and are created. He carries Nature always in his Bosom, fostering and cherishing her; and that not only as she came out of his own hand, and bears the Impresses of his Infinite Wisdom and Power; but as we have transform'd and disguis'd her by our petty skill; as she is fettered and shackled by our silly Artifices: Even the World of Fancy too, the Poor Attempts and Bunglings of Art, our Houses of Dirt and Clay (which we call Palaces and so please our selves in) would quickly fall asunder, and moulder all into the Dust they consist of, did not an Almighty Hand uphold them. If we keep not the House and the City, in vain the Builder builds, and the Watchman wakes, and the Centinel stands *perdu*. And therefore give we him the Glory of his Mercy, saying,

Psalm. xxxi. 23. Thanks be to the Lord, who so long shew'd us marvelous great Kindness, I say not with the Psalm, in a strong City (though the strongest without him is weakness) but in a very weak One: A City in the Meanness of the Materials, the Oldness of the Buildings, the Streightness of some Streets, the ill Scituation of others, and many like Inconveniencies, so expos'd to this dismal Accident, that

it must needs have been long since in Ashes, had not his miraculous Mercy preserv'd it, who, so long as he pleaseth (and that is just so long as we please Him) continues the Fire to us useful and safe, serviceable and yet innocent, with as much ease as he lays it asleep, and quite in the Bosom, of a Flint.

Mercy again, That he afflicts us at all ; 2.
that we are yet in his School ; that he Psal. xciv. 12.
hath not quite given us over, and turn'd
us out as unteachable and incorrigible.

Felix cui Deus dignatur irasci, saith Ter- Ἡ μέγλη κα-
tullian ; in *David's* Language, *Blessed is* λαον το αμαρ-
the Man whom thou chastenest, O Lord, τανειν κα μη
and teachest him in thy Law : send't him κολαζεσαι.

thy Judgments, and learn't him thy
Righteousness. But to sin, and not be
punisht, is the forest punishment of all,
saith *St. Chrysostome*. *Dimisit eos secun-* Psal. lxxxix. 13.

dum desideria Cordis, He suffer'd them
to walk after their own Heart's Lusts,
that's a dreadful portion : Let them
alone, *Why should they be stricken any* Isa. i. 5.

more ? That's the prosperity of Fools that Prov. i. 32.
destroys them, as Solomon ; or as David Psal. xi. 6.

phraseth it ; This is for God to rain
Snares upon the ungodly : A horrible Tem-
pest indeed ! As he there calls it, and
worse than the Fire and Brimstone in the
same Verse.

Mercy

3. Mercy too, That he afflicts us himself, keeps us still under his own Discipline, and hath not yet *given us over unto the Will of our Adversaries*. The

Pf. xxvii. 14. hand of an Enemy poysons the Wound : His Malice or his Insolence doubles and trebles the Vexation. The Malignity of the Instrument may invenom a Scratch into a *Gangrene*. But the Blessed Hand of God, even when it strikes, drops *Balsom*. His very Rods are bound up in Silk and Softness, and dipt before hand in *Balm* : He wounds that he may heal, and in wounding heals : *Una, eademque Manus Vulnus, opemque*—And therefore may we never be beaten by the hand of a cruel and insulting slave : But let our *Righteous* Lord himself smite us, and it shall be a kindness ; let him correct us, and it shall be an excellent Oyl. O let us still fall into the Hands of God (for great are his Mercies) but let us not fall into the hands of Men.

Pf. cxli. 5.

2 Sam. xxiv.
14.

4. Mercy lastly in the Degree of the Affliction ; That he hath punisht us less than our Iniquities deserve ; afflicted us in measure ; corrected us in Judgment, not in his Fury, for then we had been utterly brought to nothing : That we have had our Lives for a Prey, and are as so many Fire-brands pluckt out of the

the Burning. And therefore, why should a living Man complain? Say we rather as *Abraham* did in the Case of *Sodom*, when he had that horrible Scene of Vengeance now in his Eye, *We are but Dust and Ashes.* Not only Dust in the course of ordinary Frailty, but Ashes too in the merit of a far sharper Doom; deserve, that God should bring us to Dust, nay, even turn us to Ashes too, as our Houses. *It is of the Lord's Mercies, that We our selves also are not consumed, because his compassions fail not; that any part of our City is still remaining; that God hath left us yet a holy Place to assemble in, solemnly to acknowledge (as we do this Day) his most miraculous Mercy: That when all our Wit was puzzl'd, and all our Industry tir'd out, when the Wind was at the highest, and the Fire at the hottest, and all our hopes were now giving up the Ghost, Then He, whose season is our greatest extremity; He, who stayeth his rough Wind in the Day of the East-Wind, as 'tis in the next Chapter; He, who alone sets Bounds to the Rage of the Waters; restrain'd also on the fuddain, the Fury of this other merciless and unruly Element, by the Interposition of his Almighty Hucusque,*
hi-

Gen. xviii. 27.

Lam. iii. 22.

Ch. xxvii. 8.

hitherto shalt thou go, and no further. Ay this deserves indeed to be the Matter of a Song, Joy in the Lord upon so great an Occasion, upon so noble an Experience, sits not unhandson on the Brow of so sad a Day as this is. *It shall be said in that Day,* (saith our Prophet, and let us all say it; say it with Triumph, and Jubilee too,) *Lo, this is our God, we have waited for Him, and He hath saved us; This is the Lord, we will be glad, and rejoyce in his Salvation: —* The Third and last part (we shall mention) of God's Due, the Glory of his Mercy.

2. And now having thus clear'd and secur'd the Fountain of Righteousness, in the Discharge of some part of our Duty to God (where regularly it must begin;) it remains, *Ut ducatur Rivus Justitiæ de fonte Pietatis*, as St. Gregory speaks: It must not be a Fountain seal'd or shut up within it self; (Religion is not, as some would have it, a *Supersedeas* to common Honesty; the performing our Duty towards God, no Discharge of our Duty to Man:.) In the next place it should *run Down like a River*, in mighty Streams of Righteousness to all our Neighbours round about us; the other great Branch, the second Table, or (if you will) the other

Cap. xxv. 9.

Amos. v. 24.

other *Hemisphere* in this great Globe of Righteousness. And here, *Ecce novas Hyanas, aliumque Oriona* — So many new Asterisms and Constellations of Vertues appear, that the time will not give leave to number them, or call them all by their Names: I can only touch lightly the greater Circles, some of the more comprehensive Lines and Measures of them in these few Generals, and so pass on.

'Tis Righteousness Indefinitely *First*, and so Universally. So that 'twill not be sufficient to take forth some part of it in God's School, a line or two, it may be, of our great Lesson, and neglect the Rest; to study some one Page or Paragraph, and tear all the Book besides; to break the Tables (to far worse effect than *Moses* did) and content ourselves with some sorry Fragment: No, Whatever goes under the common Style of Universal Justice; whatever falls within the large Bosom of that comprehensive *Epitome*, into which our Lord himself abridg'd the Law and the Prophets,

All things whatsoever ye would that Men Matth. vii. 12.
should do to you, do even so to them;

Whatever comes within compass of that *Νόμος Βασιλικός*, as St *James* calls it, the *Royal Law*, (the latter part of the holy

Jam. ii. 3.

Insti-

Matth. xxii.
38, 39.

Institutes, the other Tome of the Christian *Pandeſs*, the second great Commandment like the first, as our Saviour-Styles it) *Thou shalt love thy Neighbour as thy self*; Even all the Offices and Instances of Duty between Man and Man; (Reverence and Obedience to our Superiors, Courtesie and Humanity to our Equals; Kindness and Condescension to our Inferiours; Gratitude and Thankfulness to our Benefactors; Justice and Upright-dealing towards All; Truth in our Words, and Faithfulness in our Trusts, and Constancy to our Promises, and Candor, and Sincerity and Honesty in all our Actions: And yet further and higher, for 'tis a Righteousness improv'd and heightened, or at least interpreted by our Lord into *Love*, and so obligeth us beyond the strict Measures of Common Justice, and not only renders, what is legally due, but gives and forgives beyond it;) Equity and Moderation to those, that are any ways obnoxious to us; Mildness and Gentleness to those that have any way offended us; Sympathy and Compassion towards them that suffer; Mercy and Bounty to them that need; Goodness and Peaceableness, and Charity to all the World: These are all parts of this great Lesson, and whatever else

else may help to denominate us *The Righteous Nation that keepeth the Truth* (as 'tis in the second verse of this Chapter) or *the City in which dwells Righteousness*.

But then as 'tis Righteousness indefinitely, *the (Commandment exceeding a-* 2.
Pf. cxix. 96.
broad, as David speaks, wide in the Extension; so it is also as deep in the Intention,) 'tis Righteousness Internally and Spiritually too; as being a Righteousness taught us by God's, and not by Man's, Judgments only, and consequently must have an Effect proportionable: 'Tis when thy Judgments are in the Earth, Men will learn——As the Jews, while their Fear towards God was taught them by the Precepts of Men, drew near to him, and honoured him with their Mouth, only, but removed their Hearts far away from him, Isai. xxix. 13. Upon the same Ground, our Righteousness will never exceed the Righteousness of Scribes, and Pharisees, Hypocrites, must needs prove Noise, and appearance only, a meer and vain Semblance, if we learn it in no higher School than Mans; take it forth from the XII. Tables only, not from the Two, and have no other Tutor in it than Solon, or Lycurgus, or Justinian. For the Derivation can re-
turn

turn no higher than the Fountain-head; and what is taught us only by the *Statutes of Omri*, or at *Cæsar's Judgment-seat*, will never come up to what the perfect Law of God requires. While we are under this lower and external Discipline only, if we can but skulk and shift, and play least in fight, and seem to be righteous, though we are not so; *Reſti in Curia*, though not *upright in Heart*: Or if we be discovered and impleaded too, if we can, whether by Power or Artifice, break through the venerable Cobweb, and run under the miserable shelter of a Temporal Indemnity at these lower Bars: Why, All is well; with *Solomon's* Wanton we wipe our Mouths, and are suddenly very Virgins again, not only safe, but innocent too. But though Humane Laws exact only outward Compliances, assume not to themselves to judge the Heart, because they cannot discern it, nor take Cognizance of secret Thoughts and Purposes, further than they are declar'd by overt Acts: Yet God is a Spirit, and a Discerner of the inmost Thoughts and Intentions; and his Law Spiritual too, and given to the Spirit; and the Righteousness taught in his School, is not a Carcass, nor an Out-
side

side only, but a living Soul, and a Spirit of Righteousness: and by consequence it stays not in the outward Act; (the proper Object of Human Laws and Provisions;) restrains not only open violences (such as the Judgment-seat of Man condemns, and the Schaffold, or the Gibbet take notice of;) not only smooths and polisheth the outward Garb, to render that plausible in the eyes of the World: But goes yet further and deeper, even to the Heart; composeth the whole Inner-Man too, and labours to approve that to the Righteous Judge, who sees not as Man sees; and, in fine, calls us up to that glorious height of the Primitive Christians in *Justin Martyr*, who obey'd indeed the Municipal Laws of their Country, but out-liv'd them too, and surmounted them far, *Τὸς ἑῶν νόμων νικῶντες* *τὸς νόμους*, as he speaks; they contented not themselves with so scant Measures, but flew a higher and a nobler pitch, aiming at a more refin'd and perfect Righteousness, the worthy Effect of God's Judgments, and not of Mans only; taught in his School alone, and not at our Tribunals. And then,

Lastly, 'Tis Righteousness *Positively* and *Affirmatively* too. For though the Decalogue is almost all over *Negative* in

in the Style and Form of it; yet, our Lord, by reducing all the Precepts of it to one *Affirmative* (*Love,*) and also by his *Affirmative* Glosses or Additions to it in his *Sermon* on the *Mount*, seems to have authoris'd the Rule of their Exposition, receiv'd generally by Christian Divines, *That the Negative still infers the Affirmative*, and that there are many *Teas* conceal'd in the Bosom of every such *No*. So that however 'tis indeed a part of our Duty, not to Murther, and not to Slander, and not to Cover, and the like, (an Obligation consequent upon God's prohibition; and he takes it well, when for his sake we abstain from the Evil we are inclin'd or strongly solicited to, and so accepts graciously our very *Nothing*, as I may call it, our *not doing* amiss; thus giving us leave to incline, as it were, a part of our Waste, and to raise some Revenue upon it :) Yet this is so much short of the Height of the Lesson we are to learn in God's School, that 'tis only the unlearning something that might obstruct it; so far from making us truly *Righteous*, that it can only Style us *Innocent*, and set us *Extra vitia* rather than *Intra virtutem*. We must not then content our selves with a *Negative* Righteousness;
nor

nor confine, and limit it within the sorry bounds of the Pharisaical Boast, *That we are not, as other Men are, Extortioners or Unjust*: In some Cases he is unjust too, that gives not his own, as well as he that takes away what is another's: In the Sacred Dialect, Alms-Deeds are Justice too; Even Acts of Mercy, and Bounty to those that need them, *stricti Juris*, a part of our Righteousness sometimes so indispensable, as not to be omitted without Sin. And therefore glorify thy self no longer, that thou do'st harm to no Man:

Luc. xxiii. 12.

Ps. cxli. 9.

Isai. lviii. 7, 8.

— *Cum dicis stultum, qui donat Amico, Qui paupertatem levat, attoliturque propinqui, Et spoliare docet* —

Fuvnal. Seta

xiv.

could the Heathen Poet say: He robs his Neighbour, that relieves him not: He spoils his Friend, that in some Cases doth not supply him. And though 'tis well (a good Decree) if we can say with S. Paul, *I have wronged no Man*; yet he only is perfectly blameless in this kind, *Qui ne in eo quidem ulli noceat, quo prodesse desistat*, as St. Jerom excellently; who doth not this Evil to his Neighbour, that he omits to do him all the good he can. Thou didst not burn thy Neighbour's

2 Cor. vii. 2.

Lib. i. Epist.

14.

ad Celantiana

bours house (a strange piece of uncouth Righteousness !) But do'st thou receive him into thy own, now he is harborless ? Thou hast not oppress'd, or impoverish'd thy Brother ; 'Tis well : But is thy Abundance the supply of his *Want* in this present Exigent ? Thy Superfluity the Ransom and Redemption of his extream Necessities ? If not, remember, that *Dives* is in Torments, not for robbing *Lazarus*, but for not relieving Sin : And the dreadful Decretory Sentence proceeds at the last Day, not for oppressing the Poor, but for not feeding, not cloathing, not visiting them : A reflection very common indeed ; yet never more proper or seasonable then at this time, when God presents us an Object of Charity, the greatest, I think, and the most considerable that was ever offer'd to this Nation, and when Heaven and Earth expect, that something extraordinary should be done.

I have now opened the Book, and laid it before you, and given you a short Draught of this very important Lesson : a Lesson so considerable, that our Wise and Good God thinks it worth his while to rout Armies, and sink Navies, to burn up Cities, and turn Kingdoms upside down ; to send Wars, and Plagues,
and

and Conflagrations amongst us ; to set open all his Schools, and ply all his severest Methods to teach it us the more effectually. Think now, that he looks down this Day from Heaven to take Notice of our Proficiency ; to see how far we are advanc'd by these his Judgments in learning Righteousness. And is it possible, we should stand out any longer ? Can we still resist so powerful a Grace ? Are not the parts of the Text by this time, happily met together ? And the Truth of it accomplisht, and exemplified in us to the full ?--God's Judgments on us, and his Righteousness in us ? Who would not think and hope so ? But as St. *Jerom* complains of his Age (which was indeed very calamitous) *Orbus Romanus ruit, & tamen Cervix nostra non flectitur*: The World sinks and cracks about our Ears, and yet our Neck as stiff, and the Crest of our Pride as lofty, and as erect as ever. How few are they that repent in Dust and Ashes, even now, that God hath laid our City in Dust, and our Houses in Ashes ! Look we first upon the Text, and then upon our Selves, and we must ingenuously acknowledge, that whatever Abatements or Diminutions to the Height of the design'd event of God's Judgments upon us the Text,

or any *Version* of it note, or imply, our wretched evil Lives do but too plainly exprefs and juſtifie. For——

1. Who are they that are ſaid here to learn Righteouſneſs in the Text ? Not always the Afflicted themſelves, it ſeems; but ſome others that ſtand by and look on. For 'tis not to be omitted, that the Phraſe manifeſtly varies in the parts of the Proposition: *Judgments in the Earth*, or upon the Land, ſome particular Country; and the *World* at large, or ſome few in it *learn Righteouſneſs*. Thus *Tyrus ſhall be devour'd with Fire*, ſaith the Prophet: *Aſkelon ſhall ſee it, and fear; Gaza and Ekron ſhall be very ſorrowful*: But not a word how *Tyrus* herſelf is affected. God forbid it ſhould be ſo with us! May it never be ſaid, that any of our Neighbours make better uſe of our Calamities, than we our Selves! Have we any ſo hard-hearted amongſt us, that can look upon ſo ſad a Spectacle, as if they ſate all the while in the Theatre, or walkt in a Gallery of Pictures; little more concerned, then at the Siege of *Rhodes*, or the Ruines of *Troy*? Shall any Neighbour-City ſay wiſely —— *Mea res agitur, jam proximus ardet Ucalegon* ——? Shall our Enemies themſelves (the ſober and the

Zach. ix. 4, 5.

the Wise amongst them, at the least) tremble at the Relation, and we continue stupid, and senseless ? Shall *Constantinople* and *Alexandria* resent it, and we not regard it as we ought ? Nay, shall *China* and *Peru* (it may be) *Surat* and *Mexico*, both the *Indies* hear, and be affected with it, and we our selves insensible ? Shall the Inhabitants of the World abroad warm themselves at our Fires, with kindly and holy Heats ; while in the mean time our Repentings are not kindled, nor our Charity inflam'd, and our Devotion as cold and frozen as ever ? Shall our Mountain (which we said in our jolly pride should never be removed) be fulminated, and thunder strook, but the blessed shower that follows, the Instruction, that descends after, like the Rain, slide off to the Vallies, to Others, that are round about us ? Our Lord wept over *Jerusalem*, because she knew Luc. xix. 41. not then (at forty years distance) the time of her Visitation ; for the Days will come, saith He, when there shall not be left one Stone upon another : But Wo is me ! Our Day is come already, and our Visitation now actually upon us ; and yet I fear, we will not know it, as we ought. For,——

2. Reflect a little upon the *Tense* of the *Verb*, how that varies too in the parts of the Proposition: The Judgments *Are* in the Earth, and the Inhabitants *Will* learn — (So the Vulgar *Latine* and the *English* :) 'Tis still *per verba de futuro*. For we list not to handfast our selves to God Almighty, to make our selves over to him by present Deed of Gift; but would fain, forsooth, bequeath our selves to him a Legacy in our last Will and Testament. Ay but *In necessitatibus nemo Liberalis*: 'Tis not a free or a noble Donation, which we bestow, when we can keep it no longer our selves: For such a Bequest we may thank Death, rather than the Testator, saith St. *Chrysostom*. But we are all Clinicks in this point; would fain have a Baptism in Reserve, a Wash for all our Sins, when we cannot possibly commit them any more. Like *Felix* the unjust Governour, when St. *Paul* reasons of Righteousness, our Heads begin to ake, and presently we adjourn, with, *Go thy way for this time*, *καὲν δὲ μεταλαμβάνετε*, (as he pretended) when we have Time and Opportunity, and convenient Leisure, (which we read not, that he ever found) in plain English, when we have nothing else to do, or can do nothing else; then
wee'l

τὸ δαπάνη
χρεῖς, &
Hic xviii.
in Ephes.

Acts xxiv. 25.

wee'l take forth this Lesson ; — Learn Righteousness, as *Cato* did *Greek*, *Jam Septuagenarius*, just when we are a dying ; — Begin then to con our part, when we are ready to be hift off the Stage, and Death is now pulling off our Properties. But take we heed in time : He may prove a false Prophet, that promifeth himself to *die the Death of the Righteous*, when he hath *lov'd*, and pursu'd the Ways, and *Wages of Unrighteousness* all his Life long : Who thinks if he can but shape the last faint Breath he draws into a formal pretence of forgiving all the World, and a sly desire of being forgiven ; Upon these two hangs the whole fires of his Righteousness, he goes out of God's School upon fair Terms, and thinks to render a plausible Account of himself. No, no ; the great Lesson of the Text is harder and deeper than so : 'Tis that we must sweat for, 'tis that we may bleed for : 'Tis all that *Adam* lost, and All that *Christ* came to recover : 'Tis the Business of our whole Life, and 'tis desperate Folly and Madness to defer to learn it till Death, when God now calls us to account for it. Though the Verb in some Versions be Future (as I said) yet still 'tis *Discent Habitatores*, we must learn

Eccles. ix. 10.

learn it while we dwell here in the World, and who can secure us that beyond the next moment? When once we remove hence, there's no School beyond: The Platonic *Eruditorum* in *ORIGEN* (a place under Ground, I know not where, in which separated Souls are suppos'd to learn what they mist of, or neglected here) as very a Fable as the Platonic Purgatory. As *there is no Work, nor Labour; so no De-vice, nor Knowledge, nor Wisdom in the Grave.* The Schools are all in this World: All beyond is Prison, and Dungeon, and place of Torment, for such as learn not their Duty here; Fire without Light, and utter Darknefs.

3. Again, *They did learn* (so the Syriac, and the Interlineary Latin) *when thy Judgments were in the Earth*: For there is an *Ellipsis* in the Original of the former clause, and the Verb Substantive may be supplied either way, when thy Judgments *Are* or *Were* in the Earth: And the Conjunction may seem to stand fair for the latter *כַּאֲשֶׁר* in quantum, or *juxtaquod*; *כַּד-כֵּן* (as *R. David* glosseth it) *qua mensura, aut modo*; and so the Syriac, *Qualia Judicia, talem Justitiam dedicerunt*: So much Judgment, so much Justice; Righteousness they did learn

learn, just while God's Rod was over them, and no longer. Thus while God's Plagues lay heavy upon *Pharoah*, even that stiff neck bow'd, and that hard heart was softned; As Iron in a quick Fire relents and melts; but take it out of the Furnace, and it grows hard again, nay worse, Churlish and Unmalleable: And so he, *When he saw that there was Respite*, saith the Text, or a breathing time, *He hardned his Heart*, Ex. viii. 15. And do not we all the same? Like teeming Women, while the pangs are upon us, *we have sorrow*; when *Joh. xvi. 21.* some great Affliction give us a smart Visit, strikes home, and deep, we seem to be a little sensible, Ay but the Throws once over, *ἐν ᾧ μνημονεύει*, saith our Lord, the Woman remembers them no more; and so we, *If but for a little Space Grace be shewed us, if God gives us but a little Respite in our Bondage*, like *Israel* newly returned from *Babel*, we streight forget his *Commandments*; which made the good *Ezra* ashamed, and blusht to lift up his Face to Heaven; *Ezra*, Cap. ix. Verse 8, 10.

Happy We, if, as *Pliny* adviseth his *Lib. 7. Ep. 27.* Friend *Maximus*, *Tales esse sani perseverimus, quales futuros prostemur infirmi*; if we continue such in Health, as we
pro-

Pf. lxvi. 14.

promise to be upon our Sick-Beds. But
 alas! *Convalluit; Mansit, ut ante*. How
 few with *David* pay the Vows which
 they speak with their Mouths, when
 they were in Trouble? Do not the en-
 gagements on the sick Bed vanish, like
 the Dreams of the Sick, forgotten, as if
 they had never been? I appeal to your
 own Bosoms; though affected at first
 with this late dismal Accident, doth it
 not prove to you a nine-days Wonder;
 and your Thoughts though much start-
 led at first, by degrees reconcile to it?
 Do not your Devotions begin to grow
 cold with the Fires; rak'd up, like those
 dying Sparks in dead Ashes, and buried
 in the Dust; — *Ignes suppositi Cineri
 doloſo*? Just as our Prophet states it
 here, *While thy Judgments were upon
 them, they learn'd*; But as it follows
 immediately, *Fiat Gratia Impio, Let Fa-
 vour be shewed to the Wicked*, the least
 Intermiſſion or kind Interval, and he will
 not learn Righteousness, saith the Text
 expreſſly; he soon lays by his Book, and
 gives over. But,

Verse 10.

4. Lastly, What is it that we learn?
 Or, to what good end or purpose?
 The *Chaldee* Paraphraſt interpoſeth
 here a very Material and Opera-
 tive word, *Diſcent Operari, they will
 learn*

learn לַמַּעַד *to do, or to work Righteousness*. And this Addition shews us another of our Defects; cuts off, I fear, above half the Roll of our Learners at once. We live (as I said) in a learned Age: But in all this Croud and Throng of Learners, how few put themselves in good earnest into God's School? And of them that do, how much fewer yet take forth their Lesson aright? — Learn any thing else they will, but not Righteousness; and if that, any thing, but to do it? But this is not *ὀρθῶς διαιτεῖν*, *rightly to divide*; this is to mangle the Text, and to saw *Isaiah* asunder again. Would learning or talking, or pretending serve the turn, We might find Righteousness enough in the World: We can define it, and distinguish it, criticize upon the Word, and dispute of the Thing without end: We stuff our Heads with the Notion, and tip our Tongues with the Language, and fill the World with our pretences to it: But *Little Children*, saith *St. John* (O ye World of Learners) ¹ *Joh. iii. 7.* *Be not deceived* (Let no Man seduce you into this piece of *Gnosticism*, as if to learn, or to know, were sufficient; No,) *ὁ ποιῶν*, *He that Doth Righteousness, he is Righteous*. *Non fortia loquimur, sed vivimus*, saith *St. Cyprian*;
The

Phil. iii. 16.

Acts xi. 26.

The life of Religion is Doing. What we know, we must practice too; *Whereto we have already attained, we must walk in it*, saith the Apostle. They, that followed Christ, were first indeed call'd *Disciples*, that is, Learners (for there we must begin;) But they soon after commenc'd Christians at *Antioch*, Anointed to Action, as the word implies; and this Name sticks by them still, as the more essential. Their Oyl must not be spent all in the Lamp, *In Schola Sapientiae*, that they may shine by Knowledge; they must do their Exercises too, *In Gymnasio Justitiae*, be anointed to the *Agon*, and to the Combat (as the Champions of old;) and if they expect the Crown of Righteousness, must not only learn Righteousness, but learn to do it.

AND therefore (to shut up All, and to inforce it a little upon such Topics, as the Text, and the sad Face of things amongst us suggest;) Let us no longer trifle with God Almighty, now we find to our cost, that He is in good earnest with us. *Be not deceived; God, I'm sure, is not mock'd.* 'Tis not our fasting and looking demure a little, and hanging down the Head, like a Bull-rush for a Day; 'Tis not a few Grimaces

of

of sorrow, a sad word or two, or a weeping Eye will serve the turn : — Our Hearts must bleed too, our Souls must be afflicted, and mourn for our old Unrighteousnesses, and forsake them too, and renounce them all for ever ; and yet further, take forth new Lessons of Righteousness *in all holy Conversations and* 2 Pet. iii. 11. *Godlinesses*, as St. Peter speaks, even in all the Instances of Piety, and Justice, and Charity, ye heard of even now, or all this holy Discipline of God is lost, and spent in vain upon us. For *this is* Cap. xxvii. 9. *all the Fruit*, saith our Prophet, *to take away sin* : If that remain still in us, Adversity is a bitter Cup indeed. To keep our sins, and hold them fast, even when God's Judgments are upon us for them, this is with *Copronymus*, to pollute the Fountain that should wash us, to defile the salutary Waters of Affliction, to prophane the holy Fires of God's Furnace, and to pass through the Fire to *Moloch*, to some reigning and domineering Sin, some Tyrant-lust, or Mistress-passion. Correction without Instruction, this is the Scourge of Asses, not the Disciplin of Men, nor the Rod of the Sons of Men. To suffer much, and not to be at all the better for it, 'tis certainly one of the saddest portions that can befall us in this World ;

World ; if not the fore-boding and prognostic of a far sadder yet to come, the very beginnings of Hell here, the Fore-tasts of that Cup of bitterness, of which the Damned suck out the Dreggs.

- And wilt thou after all this hide the sweet Morfel under thy Tongue, when thou sensibly perceiv'st it already turning into the Gall of Asps ? — Still long for the delicious portion, consecrated, and snatch it greedily from God's Altars, though thou see'st thy Fingers burn, and thy Nest on Fire with it ? — Still retain the old Complacence in thy sparkling Cup, though thou feel'st it already biting like a Serpent, and stinging like an Adder ? — say still. *Stoln Waters are sweet*, though like those bitter Ones of Jealousie, thou perceiv'st them carry a Curse along with them into thy very Bowels ? Dare we thus provoke the Lord to Jealousie ? Are we stronger than He ? Gird up now thy loyns like a Man, thou stoutest, and gallantest of the Sons of Earth. *Hast thou an Arm like God ? Or canst thou thunder with a Voice like him ? Wilt thou set the Briars and Thorns of the Wilderness against him in Battle Array ? Or canst thou dwell with*
- Prov. ix. 17.
- 1 Cor. x. 22.
- Job. xxviii. 3.
- Isa. xxxiii. 14.
- Rom. ii. 4.

with everlasting Burnings? Or despisest thou the Riches of his Goodness and Forbearance ; not knowing (refusing to know) ^{2 Pet. iii. 15} that the Long-suffering of our Lord is Salvation, and that his Goodness leadeth thee to Repentance ? If not, know assuredly, that thy Hardness and Impenitent Heart, do but treasure up for thee, yet a fiercer, and a more insupportable Wrath.

And therefore let us not flatter ourselves, nor think that God hath now emptied his Quiver, and spent all his Artillery upon us ; Let us not come forth delicately with the foolish *Agag*, ^{1 Sam. xv. 32} saying, Surely the Bitterness of Death is past : No, the Dregs of the Cup of Fury are still behind ; God grant we be not forc'd at last to drink them, and suck them up. Great Plagues remain for the ungodly, saith the Psalmist. *Væ unum abiit ; Ecce duo veniunt.* One ^{Psal. xxxi. 11} Wo is past, but behold there come two Woës more ; for the rest of Men that were not kill'd by the former Plagues, repented not, *Apoc. ix. 12, 20.* When God's Rods and his *Ferulaes* (the Discipline of Children) are contemn'd, he hath a lash of Scorpions to scourge the obstinate. When the ten dreadful Plagues are spent all upon a stubborn *Egypt*

without effect, there's a Red-Sea yet in Reserve, that at last swallows all : And if our present Afflictions reform us not, that we sin no more ; take we heed, lest yet a worse thing befall us. Remember, that when the Touch of God's little Finger did not terrifie us, he soon made us feel the stroak of his heavy Hand. If the more benign, and benedict Medicines will not work, nor stir us at all, he can prepare us a rougher *Receipt*, or a stronger *Dose* ; retrieve and bring back his former Judgments in a sharper Degree, or else send upon us new ones, which we never dream of.

The Devil of Rebellion and Disobedience, which not long since possess'd the Nation, rent and tore it till it som'd again, and pin'd away in lingring Consumptions ; that cast it oft-times into the Fire, and oft-times into the Water (Calamities of all sorts) to destroy it ; is now through God's Mercies cast out, and we seem to sit quiet, and sober at the Feet of our Deliverer, cloath'd, and in our right Minds again. But yet this *ill* Spirit, this restless Fury (this unquiet and dreadful *Alastor*, the eldest Son of *Nemesis*, and Heir apparent to all the Terroures and Mischiefs
of

(III)

of his Mother) walks about day and night, seeking rest, and finds none; and he saith in his Heart I will return some time or other to my House from whence I came out. O let us take heed of provoking that God, who alone chains up his Fury, least for our Sins he permit him to return once more, with seven other Spirits more wicked than himself, and so our last Estate prove worse than the former.

The Sword of the Angel of Death, which the last year cut down almost a hundred thousand of us, may seem to have been glutted with our Blood, and to have put up it self into the Scabbard. *Quiesce & file*, as the Prophet speaks: God grant it may rest here, and be still. But, as it follows there, *How can it be quiet, if the Lord give it a new Commission against us?* Methinks I see the Hand still upon the Guard, and unless we prevent it by our speedy Repentance, it may quickly be drawn again more terrible than ever, new furbisht, and whetted with the keener edge, and point, our wretched Ingratitude must needs have given it. The Sun of Righteousness was ready to rise upon us, with healing in his

H 2 Wings,

Wings, to clear our Heaven again, and to scatter the Cloud of the last years unhealthiness. But yet, methinks, this slow-moving Cloud hangs still o're our Heads, hovers yet in view, with God knows how many Plagues and Deaths in the Bosom of it : And without our serious Amendment we have no Rainbow to assure us, that we shall not again be drencht in that horrible Tempest. Though the best Naturalists say, *That great public Fires are a proper Remedy for the Plague,* Yet God, if he be Angry, can send a ruffling Wind into the very Ashes of our City, blow them into the Air, and turn them as those of the *Egyptian* Furnace, into a Blain, and a Botch,

*Diamerbr.
de p-ste
Noviomag.*

Exod. ix. 8, 9. and a Plague-fore upon us.

Nay, even out of those dead Ashes, can He raise yet a fiercer Flame, to consume what still remains. *As the Lightning comes out of the East, saith our Lord, and shineth even unto the West, so shall my coming be* (sc. to destroy Jerusalem,) *and where ever the Carcase is, will the Eagles be gathered together,* Matth. xxiv. Fire is the Eagle in Nature ; nothing in the Elementary World mounts so high to its place, and stoops so low to its prey :
The

The two properties God himself ascribes to that Bird, *Job xxxix. 27, 30.* And if we still refuse obstinately to be gathered, like Chickens under our Lord's Wing, he can again let loose this Bird of Prey, this Eagle of Heaven upon us; and from the East, where it began before, flie it home like Lightning *ἔως δυσμῶν*, even to the utmost West, to seize, and to devour where ever there is the least Quarry remaining.

Or if this move us not, let us remember that we have another City upon the Waters, a floating Town of moveable Forts and Castles, the Walls and Bulwarks of the Nation; stronger than those of Brass, the Fable speaks of. As we desire that God would ever *fill their Sails with prosperous Gails, and still bring them home with Honor and Victory, and good Success,* Let us take heed that we fight not against them too. Our Sin, like a Talent of Lead, may sink them to the Bottom; our Lusts, and Passions, and Animosities may fire them; our Drunkenness, and deep Excesses may drown them; our Vollies of Oaths and Blasphemies may pierce them; nay, our Seditious Murmurings, and Privy

Whisperings may blow them over. For God is *Piarum Rupes, Reorum Scopulus*; a Rock to found the Just upon, but a shelf to shipwrack, and confound the Unrighteous.

Plal. xc. ii.

Rom. i. 5.

בָּמָה
רִיבָה
חֲקִין
&c.

Jude 6.

And yet all these are but the common Roads, and ordinary Instances of God's Displeasures: But he hath also, besides, and beyond all these, unknown *Treasures of Wrath*, vast stores of hidden Judgments (for *who knows the Power, or the extent of his Anger?*) laid up in those secret Magazines where his Judgments are, when they are not in the Earth, reserv'd as his dreadful Artillery against the time of trouble, against the day of Battel and War, as he speaks himself, *Job xxxviii. 23.* Oh let us take heed of *treasuring up to our selves Wrath against that day of Wrath, and the Revelation of his Righteous Judgments.*

And now what shall I say more, if all that hath been said hitherto, prove ineffectual? The Text affords yet one Expedient as the *Chaldee Paraphrast* may seem to have understood it: *Because thy Judgment*, saith he (not מִשְׁפֵּט as in the *Hebrew*, but רִיבָה or רִיבָה רִיבָה as the *Jews* call it, and *St. Jude* from them, *The Judgment of the great*

great Day) because that Judgment, though not as yet in the Earth, is yet *fixt*, and appointed, and prepared for all the Earth *לְכָל הָאָרֶץ* in the *Hebrew* it self too, for rather than *in* the Earth) therefore most certainly, if at all, or for any thing, the Inhabitants of the World will learn Righteousness.

But if they put far from them this evil day too, as if they had made a Covenant with Death and with Hell; if they finally refuse to come under God's Discipline, and to take forth to themselves Lessons of Righteousness here, they shall then be made themselves great Lessons, and dreadful Examples of God's Righteousness to all the World. If they will not glorify God in these Fires, as they ought, nor walk in the light of them; let them remember that there are Fires without Light, where none glorify him, but by suffering the Eternal Vengeance of their Sins. There must they learn by saddest experience, who obstinately refuse the more gainful Method, *ὅτι φοβερόν ἐμπροσθεν*, *That 'tis a fearful thing to fall into the Hands of a living God.* For our Enemies here must die, and our storms at last blow

over, and our Fires, you see, though never so great, in time go out and vanish : But God lives; hath a Worm too, that dies not (for those that live not as they ought) and a Fire that is not quenched : The *Babylonian Furnace*, seven times hotter than usual, a cool walk to that ; all our *Vulcans* and *Aetnas*, our *Heclas* and *Andes* faint Types and shadows of it ; the great Conflagration, we so lately trembled at, and still bewail, but a spark to that infernal *Tophet*, but a painted Fire to that dreadful *Mongibel* ; even *Everlasting Burnings*. From which, God of his tender Mercy deliver us All ; and give us Grace in this our Day, (the Day of his Judgments) so to learn Righteousness, and so to do it, that at the last, and great Day of Judgment, when he shall come again to Account with us for all our Learning, and for all our Doings, we may through his Mercy receive the Crown of Righteousness, for his sake alone, who so dearly bought it for us, even Jesus Christ the Righteous : To whom with the Father, and the Holy Ghost, be ascribed by us, and all the Creatures

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tures in Heaven and Earth, Blessing,
Honour, Glory and Power, henceforth
and for evermore. *Amen.*

Ἄνθ' ὧν ἡγῶ.

FINIS.

Die Jovis 24 Octobris, 1678.

O*Ordered by the Lords Spiritual and Temporal in Parliament Assembled, That the Lord Arch-Bishop of Canterbury be, and is, hereby Appointed to Preach before the House of Peers, in the Abbey-Church at Westminster, on Wednesday the Thirteenth Day of November next; being the Day appointed by His Majesty for Solemn Fasting and Humiliation, to implore the Mercy and Protection of God Almighty upon the King's Majesty and His Kingdoms.*

J O. B R O W N E.

Cleric. Parliamentorum.

A
SERMON

PREACH'D

To the House of Peers,

November 13th. 1678.

Being the **F A S T - D A Y**

Appointed by the

KING

T O

*Implore the Mercies of Almighty G O D
in the Protection of His MAJESTIES Sacred Person, and His
Kingdoms.*

By the Most Reverend Father in God,
William Sancroft, Late Lord Arch-
Bishop of *Canterbury*.

L O N D O N,

Printed by *T. B.* 1694.

Die Jo-vis 14 Novembris, 1678.

ORdered by the Lords Spiritual and Temporal in Parliament Assembled, That the Thanks of this House be given to the Lord Arch-Bishop of *Canterbury*, for his Pains in Preaching before the House of Peers, in the Abbey-Church Yesterday, being the Day Appointed by His Majesty for Solemn Fasting and Humiliation; and that His Grace be desired to Print and Publish his Sermon then Preached.

JO. B R O W N E.

Cleric. Parliamentorum.

A
SERMON
PREACH'D
To the House of Peers.

PSALM Lvii. ver. 1.

*In the Shadow of thy Wings will I make
my Refuge, until these Calamities
be over-past.*

WHat St. *Hierom* observ'd
long since concerning
this Book of Psalms,
Titulos esse Claves; that
the Title is usually the true Key of
David, to set open the Psalm to us,
and to let us into the true Understand-
ing of it; he learn'd probably from a
former

Orig. Philo-
cal. p. 59.

former Author (with whose Writings he was in his younger years much delighted) *Origen* I mean : Who in his Tomes upon the Psalms, discoursing of some Obscurities in Holy Scripture, and the proper Remedies thereof, gives us yet a more ancient Tradition, which he receiv'd (as he saith) from a learned Jew ; That the whole Body of Scripture is like a great House, in which are several Appartments, and therein many Rooms shut up, and in them again many Cabinets, and Boxes lockt down : Nor hangs the proper Key at every Door, but they lie scatter'd here, and there, and counter-chang'd ; so that it requires some pains, and skill to find them out, and apply them aright. Thus the Key of the Prophetic Scripture lies in the Historical, where we often find both the Occasion of the Prophecie, and the Event too ; and that proves usually the best Interpreter. Thus the Acts of the Apostles, which contain the Peregrinations, and Gests of *St. Paul*, are a great Master-Key to open his Epistles, and to unlock to us many things, hard otherwise to be understood in them. And thus in the present Instance, *David's* History is the proper Key to *David's* Psalter ; and so the Books of *Samuel*, the *Kings*,

Kings, and *Chronicles*, the best, and most authentic Commentary upon the *Psalms*.

For this now before us, lest we should mistake, the Spirit of God hath hung the Key at the Door, or at least pointed us whence to fetch it: And while the Title dates it from the Cave, we are plainly directed to 1 *Sam.* xxiv. There we find the holy Man in a great streit of Affliction; wandring like an Exile, or Bandito in the Wilderness of *Engedi*; the few Men he had, straggling, and shifting for themselves upon the Rocks of the wild Goats; implacable *Saul* in the mean time with five times his Number so closely pursuing him, that he is forc'd to take shelter in the Cave: And there being shut up from the Sight of Heaven, and Light of the Sun, and as it were buried alive in that obscure Dungeon, surrounded with Danger on every side, and little Hope left him of escaping with his Life; 'tis then that he sighs out his *Al-taschith* (as this, and the two following Psalms are entitled) *Oh destroy me not utterly* (so the Word signifies) *but let me live to praise thy Name*; 'tis then, that by a vigorous Faith he flies to the tender Mercies of God, as to his only City
of

of Refuge: And reposing himself in the Bosom of the Divine Goodness by Acts of Faith, and Devotion, and of Perseverance in both, he doth exactly, and precisely that which We all are enjoyn'd to do this Day: He implores the Mercies of God in the Protection of himself, and in him of those that belong to him; *Be merciful unto me, O God (saith he) be merciful unto me, for my Soul trusteth in thee; yea, in the shadow of thy Wings will I make my Refuge, until these Calamities be overpast.*

So that, the proper business of this Day being visibly stamp'd in great Letters upon the Fore-head of the Day, and that by the Hand of Sacred Authority it self; and the Lines of the Text too running so parallel all along, and so commensurate to those of the Day (upon which Ground the whole Psalm was very pertinently selected as one of the proper Psalms for the Office of the Day :) I may hope in some Degree to discharge my Duty to both of them, by treating of those two things; *What God's Protection is*; and *What we are to do*, that we may be qualify'd, and prepar'd aright, successfully to implore the Mercy of that Protection. In Order whereunto, I will consider the Text in a two-fold Reference.

I. As

I. As it looks down from God to us-ward in gracious and powerful Protection : And so it speaks our great Honour, and Happiness, the high, and glorious Privilege of pious Kings, and their Kingdoms, that they are under the Shadow of God's Wings.

II. As it looks up in another Aspect from Us to God again ; and so it contains our necessary, and indispensable Duty ; and calls aloud for our suitable Deportment ; which is resolvedly to put our selves under the Divine Protection, or to seek, and make our Refuge under the Shadow of his Wings.

I. I begin with the high and glorious Privilege of all holy Souls, but especially of pious Kings, and their Kingdoms ; They are under the shadow of God's Wings. The expression frequently occurs in Scripture, and may seem to speak these three things ; or some of them ; which together will give you, I think, the full extent of the shadow of God's Wings, the adequate Importance of this illustrious Metaphor.

(1.) Safeguard and Defence from Calamities, that they come not. Or,

(2.) Speedy Help, and Deliverance out of Calamities, when they are come. Or however.

(3.) Comfort in the mean time, and Refreshment in Calamities, while they are upon us.

(1.) The Privilege of Safety, and Protection from Calamities stand first in our Method; intimated here in a three-fold Expression; A Refuge, a Shadow, and the Shadow of Wings.

(1.) And what is a Refuge, (which is the first,) but a place of Security, either in regard of its Secrecy to hide us, or its strength to defend us, to which we flee, when Calamity threatens us? And such is God to his People; a City of Refuge, an inviolable Sanctuary; an Altar of Mercy, to which we may flee, and be safe, and from the Horns whereof no bold Calamity shall dare to pluck us, without his special Commission. Or in another Reference, a place of Refuge is a Covert from Storm and Rain, *Es. IV. 6.* and as it follows there in the same Verse,

(2.) A Tabernacle for a Shadow too in the Day-time from the Heat, which is the second Expression. The *Emphasis* whereof is far better understood in those intemperate Climats, where the Sun-Beams are scorching, and the Heats insufferable. Nothing there more desirable,

firable, than a shady Grove, or a deep Grot, the Sun never looks into, or the Shadow of a great Rock in a weary Land. Which Protections, because the Pilgrim-*Israelites* wanted in the Wilderness, God supplied it to them, by spreading a Cloud over them for a Covering in the Day-time (as the *Psalmist* Ps. CV. 39. speaks,) and God was in that Cloud; so that for forty years together they marcht, and encampt under his shady Wings, I had almost said, without a Metaphor. And still whenever the Son of Persecution, or other Calamity arises upon us with burning Heat, God can exempt, whom he thinks good, and send them times of refreshing from the presence of the Lord: so that, while the World is all on fire about them, they journey through that torrid Zone, with their mighty *Parasol*, or *Umbrella* over their Heads, and are all the while in the Shade. *Jac. I. 11*

And yet every Shade is not a safe Protection. *Umbra aut Nutrix, aut No-verca est*, saith *Pliny*: And all the Naturalists tell us, that the shadow of some Trees is unwholsome; of others deadly. Ay there is a shadow of Death too in Scripture Language; and you have heard of the Shades of Hell it self. *L. 17. v. 12.*

therefore to distinguish this benign, and saving Protection from those black and dismal Shades, here is yet a further, and a higher *Emphasis*;

(3.) 'Tis in the third place *Umbra Alarum*, a Shadow of Wings : An Expression borrow'd from Birds and Fowls, that brood, and foster their young Ones under them. The Wing of the Dam is both the Midwife, and the Nurse ; it brings forth the Chickens, and it brings them up too. So Providence is both the Womb, that bare us, and the Paps, that give us suck. The Wing is not only; as the Shade, a protection from the Heat ; but a more Universal Defence against all the Injuries, and Inclemencies of the Air. Is it too hot? The Wing casts off a cold Shade. Or is it too cold? The Wing affords a warm Covering. Are the Younglings frighted with a Storm? The Wing is a ready Shelter. Doth the Kite, or Hawk, the Tyrants, and Freebooters of the Air, hover over and threaten? The Wing is a safe Retreat. And thus *in sacris Domini Defensionibus*, as *Cassian* speaks ; in God, and his holy Protections we have All.

That our Troubles are not long since grown too hot for us, 'tis because He cools, and allays them. That our Comforts

forts do not grow cold, and die away in our Bosoms ; 'tis because he warms, and reinforceth them. That we have heard it bluster abroad for so many years together in a formidable Tempest, which hath drench'd, and drown'd so great a part of Christendom in Blood, and yet the Storm hath hitherto flown over us : That the Clouds have been gathering at home too, and so long hung black o're our Heads, and yet not power'd themselves forth in showers of Vengeance: That *Gebal*, and *Ammon*, and *Amaleck*, and the Rest ; that Hell, and *Rome*, and their Partizans, our Enemies on all Hands, both foreign, and Domestick, have been so long confederate against us, saying, *Come, and let us root them out, that they be no more a People*, that the Name of the Reformed Church of *England* may be no more in Remembrance ; that they have so often lookt grim, and fow, and roar'd, and ramp't upon us, and yet not been able to seize us ; to what can we justly ascribe all this, but to the gracious protections of God's shady Wings spread over us ?

'Tis pity, Brethren, we are not more deeply apprehensive of it, since so it is. We sit continually in the Lap, and

Arms of Providence: She is at once our Fortrefs, and our Store-house: 'Tis to her we owe both our Defence, and Supplies; our Safety, and our Abundance: That we ever had any good thing in this World, whether Personal, or National, 'tis because we have suckt the Breasts of her Consolations: And that we keep, and enjoy any thing, (while our Soul is among Lyons, while we dwell in the midst of *Cruel*, and *Blood-thirsty Men*, as holy David complains a little below my *Text*;) 'tis because we sit under the shadow of her Wings. And since we are for all this so over apt to forget her, and to pride our selves in Bulwarks of our own projecting; God hath seem'd oftentimes, and now again of Late, to be about to dismantle all, and to teach us this Lesson at the dearest Rate, if we will not learn it better cheap, That we cannot be safe out of his protection; that the shadow of his Wings is our best, nay our only Refuge: And that whether we take a Refuge for the protection of Secrecy, or for the protection of Strength. Of which much might be said, would the time permit it: But so much briefly of the first Privilege, that of Safeguard, and protection from Calamities; that they

they come not upon us. I hast to the second ;

(2.) If Calamities do come, (and who is wholly exempt from that common Tax, and Tribute of Mortality?) the Expression speaks Assistance too, and timely Deliverance out of them. Wings in the common Notion of the World signifie Speed, and Activity; *το τὸν πρῶτον ἐκ τῆς ἀνταρτίας ὁξυ*, as *Theodore* speaks; In *Ψ* 17. 8. God's speedy, and efficacious Providence, and Appearance in time of Need to deliver his People. 'Tis therefore, that we give the Winds Wings, and the Angels too; as being the swift Messengers of God, the nimble *Mercuries* of Heaven. 'Tis therefore too, that when God appears seasonably to deliver his afflicted People, he is said in the *Psalms* Pl. xviii. 10. to mount a Cherub, and to flie, or to come flying to them upon the Wings of the Wind, or to carry them off into safety on the Wings of an Eagle. Birds do not only cover their young Ones under their Wings within the Nest: If the Seat prove dangerous, they take them up too on their Wings, and carry them off to a safer Station.

Ye have seen, what I have done for you (saith God to the *Jewish* Nation) *Ex.* xix. 4.
how I bear you upon Eagles Wings, and brought

brought you to my self. As if he had said, When you were in actual Bondage, I rescued you; not only brooded you under my Wings in *Egypt*, and preserv'd you by my Providence, while you were yet in the Egg; but I hatch'd you, as it were, even in the Iron Furnaces of *Memphis*, into Political Life, and National being; and then brought you out safely; openly, triumphantly (as the Eagle doth her Young) and brought you off too into a more prosperous Condition.

And may not God bespeak us too, the People of *England*, in the same Language? When we were enslav'd at home (and so in worse than *Egyptian* Slavery) and our *Pharaoh*, and his proud Task-Masters made even our Lives bitter to us in hard Bondage, in Mortar, and in Brick, to build up their own proud *Babels*; when they had now kill'd, and also taken possession, and divided the Spoil, and said in a Frolic of their lusty Pride, We have devoured them, and there is no Hope for them in their God: Then on the sudden, as an Eagle stirreth up her Nest, and fluttereth over her Young, and spreadeth abroad her Wings, (as *Moses* speaks in his admirable Song) thus awakening, and exciting their na-
tural

rural Activity, and emboldening them to use it to the utmost ; and when that will not do, taketh them up her self, and beareth them away upon her own Wings ; So here, The Lord alone did lead us, and there was no Other with him ; that's *Moses's* own Reddition : When our own Pinion prov'd too weak, and all our faint Flutterings to no purpose ; then by a Miracle of Wisdom, Power, and Goodness, he took us up to that gallant, and wonderful Flight, even up to a higher pitch, than we durst look, and made us to ride upon the high Places of the Earth, and set our Nest again amongst the Stars.

And now, when restless, and unquiet Men (the true Spawn of him, whose Tail drew the third part of the Stars of Rev. xii. 4. Heaven, and cast them to the Earth) would fain by their Hellish Plots, and Contrivances bring us down again from thence, even down to the very Ground, and lay all our Honour in the Dust : When by their secret Machinations they are at work on all Hands to hurry us back into the old Confusions ; in Hope, that out of that disordered Mass they may at length rear up a new World of their own ; (But what a World : A World made up of a new
Hea-

Ec. viii. 8.

Heaven of Superstitions, and Idolatries; a new Earth too of Anarchy first, and pretended Liberty, but of Tyranny insufferable at the next Remove :) In such a dangerous State of Affairs as this, whether should we rather (nay whether else can we) run for Help, and Deliverance, but under his Protections, the Stretching out of whose Wings fills the Breadth of thy Land, ô *England* ! He can make all these Cockatrice Eggs, on which this Generation of Vipers (that eat out the Bowels of their Mother) have sat so long abroad, windy at last, and addle ; and he will do it : So that out of the Serpent's Root shall never come forth an Adder, to bite us, or a fiery flying Serpent, to devour us. He will confound these *Babel* builders, with their City, and their Tower, or Temple, (their Foreign Politie, and their strange Worship ; their novel Modes, and Models of Government in Church, and State) and scatter them abroad from hence upon the Face of all the Earth. Like as a Dream, when one awaketh ; so shall he despise their Images, and their imaginations too, and cause them to vanish out of the City ; and make the whole Bulk of their vast Contrivance to consume away like a Snail,

Snail, and become like the untimely Fruit of a Woman, which shall never see the Sun. He that at first made all things with an Almighty Word, said only, *Let it be*, and it was so; can with the same Facility unmake, and annihilate those Worlds of Wickedness, which these great Architects of Mischief have been so long projecting, and building up. 'Tis but for him to say, *It shall not prosper*, or *This shall not be*, and behold the mighty Machin cracks about their Ears, and sinks into Ruin, into Nothing; leaving no Effect behind it more real or conspicuous, than a more firm, and lasting Establishment of that, which God's own Right Hand hath planted amongst us.

When the Earth at first was without Gen. 1. 2.

Form, and void, and Darkneſs hovered over the Face of the Deep; *the Spirit of God* (saith the Text) *mov'd upon the Waters*. The word in the Original

מרחפת.

(as St. Hierom tells us from the Hebrew Traditions) implies, that the Spirit of God sat *abrood* upon the whole rude

Mass, as Birds upon their Eggs, *ὡς ὠτόν* Greek Schol.

αὐτὸ πᾶν, (as a Greek Author speaks on Aratus.

elegantly) and hatch the *Chaos* into World; by degrees digesting, and in the mean time preserving, and susteining

ning it by kindly Heats, and vital Incubations. And to the like benign, and gracious purposes doth God still spread the Wings of his good Providence over his People, and their Affairs in calamitous times, such as this is; when he may seem to stretch out upon the Political World the Line of Confusion, and the Plummets of Emptiness, (*Tohu*, and *Bohu*, the very Words, which describes the first *Chaos*,) as 'tis *Es*. XXXIV. II. And if hereupon we put our selves (as we ought) under the saving Influences of his Wings; he will either digest our Confusions into greater Order, and Beauty than before; or at least support, and cheer us, while we lye under them; which is the third, and last Privilege implied in this Expression.

(3.) Comfort, and Refreshment in Calamities, while they are upon us. For the Wing is not only the Retreat of Safety from Calamities, as in the first particular; Nor only the Instrument of Deliverance, out of Calamities, as in the second: 'Tis also the Seat of Comfort, and the Fountain of Refreshment, when they lye heaviest upon us.

And here I might spend the Hour with much Delight; for the Prospect is fair, and large before me. But I am
sen-

ferfible, that I have already ftaid too long upon the firft Head of Difcourfe propounded; and fo perhaps comply'd too much with the common Humour, which loves rather to be tickled, and amufed with high Privilege, than in- ftructed in neceffary Duty. I fhall therefore make haft to feize what re- mains of the Time, and improve it, to let you fee, That All, I have faid hi- therto, and the Much more I might have faid, upon that firft Head of Pri- vileges, fignifies nothing at all, is all blank, and Cypher to them, that go not on chearfully to the Second, that of Duty.

II. They that would be fafe under God's Wings, muft not only please themfelves with the general Speculation, that Safety, and Protection is there to be had: They muft alfo make their Re- fuge there, they muft put themfelves under the Shadow of thofe Wings by their fpecial Act, and Deed; muft de- liberately chufe, and effectually place their laft Refort there; and if they will partake the Benefits, muft comply with the Obligations of fuch a State. God is our Refuge, and our Strength, faith holy *David*, moft devoutly, and moft Methodically too: For we muft firft
make

make him our Refuge by flying to him, before we can hope, that he will be our Strength. In vain do they dream of God's saving Protections, that turn their Backs upon his Precepts, and cast his Laws behind them. 'Tis true, God's Altars are our Sanctuary; an inviolable *Afylum* in our Sufferings, and in our Sorrows, in our Calamities, and in our Dangers, for our Ignorances, and for our Infirmities: But are our Crimes too privileg'd, and protected there? That were indeed to turn God's Temple into a Den of Thieves, and Murderers, (the notorious Abuse of the modern Sanctuaries;) and to set up the *Wing* of *Abominations* (spoken of by *Daniel* the Prophet) even in the *Holy Place*. Nay but *pluck them from mine Altars*, (saith God) or *slay them there, that sin presumptuously, and with a high hand*. God will not be so merciful to those, that offend of malicious Wickedness, as to receive them, with all their Sins about them, under that sacred, and saving Protection. The holy Dove broods not a Kite, or a Vulture: They are Birds quite of another Feather. If in good earnest we would be foster'd, and cherish'd under God's Wings; we must first be hatch'd into his

his Likeness, and Similitude, be renewed after his Image, and be made Partakers in some Measure of the Divine Nature.

To hover no longer in Generalities; the fruitful Metaphor of the Text, as you have distinctly seen it big with our Privilege; so to qualifie us for that, 'tis as remarkably pregnant with our Duty also. Among the Rest, it clearly suggests to us in three noble Instances of our Duty so many apt, and proper Qualifications, to fit, and prepare us for God's Wing. (1.) A pious Trust, and Confidence in God. (2.) A fervent Devotion towards God, and his holy Worship in his Temple. And (3.) A constant unwearied perseverance in both the former; for 'tis *Donec transferint*, until these Calamities be overpast. And

(1.) For Trust, and Affiance in God, 'tis visible; That to fly under God's Wings, and to make him our Refuge, and to trust in him, are parallel Phrases, which expound one another; and differ only, as the same Sence clad in Metaphor, and stript of it again. And therefore some Versions, both Ancient, and Modern, translate the Text, *Under the shadow of thy Wings will I trust.* Chald. Engl.
'Twere Gen.

'Twere happy for us, were this Duty of Trust in God but as visibly transcrib'd into our practice, as 'tis originally legible in the Text. We all pretend high indeed, and put on a fair Semblance here too, *I believe in God* is our daily Language: But, as one saith well, *Non est strepitus Oris, sed Fervor, & Devotio Cordis*: Lip-labour will not serve the turn; it must go deeper, even to the Ground of the Heart. Would we put in then for David's share in the Privilege, God's Mercy, and Protection to our King, and to our Selves? We must labour then for a Trust like David's: *Be merciful to me O God, (saith he) for my Soul trusteth in thee.*

To bring you to the Test then; The Trust that may be trusted to, and that will stand us instead, when Calamities invade, or threaten us, must have these Three Properties: 'Tis founded, and prepared in Self-Diffidence; 'Tis carried on, and exercis'd in active Diligence; And lastly 'tis consummate in full, and perfect Resignation.

First, 'Tis founded, and prepar'd in deep Self-Diffidence, and Distrust; in a clear Abrenunciation of our selves, and all
worldly

worldly Dependences. The Chickens are weak, and helpless in themselves; and as if they knew it too, stay not to combat the Kite, nor stand the dreadful shock, when the Hawk hovers over, and is ready to stoop upon them; but run nimbly under the Dam's Wing for shelter. The very Instincts of Nature have taught all Weak things, to seek their Support out of themselves, in some Retreat, where they may be safe. Thus the Fir-Trees are a Refuge for the Stork; the high Hills for the wild Goats, and the Rocks for the Conies. The Hare hath her Covert too, and the Foxes their Holes or Dens. Even the weaker, and groveling Plants (as Vines, and the like) have their Tendrils, certain pliant Strings, wherewith they naturally clasp, and twine themselves about the Supporters, they are to climb by. In fine, all Nature is wholly Adjective, and, as if 'twere conscious to it self of its inability to stand alone, is ever in busie quest of its proper Substantive, that may uphold it. Man, as the only bad Grammarian, makes still false Syntax, and false Construction; apt to seek his Refuge, where 'tis not to be had: As if he were under that Curse upon David's Enemies, not only in case

Psal. CIV. 18.

Psal. cix. 10.

'Twere happy for us, were this Duty of Trust in God but as visibly transcrib'd into our practice, as 'tis originally legible in the Text. We all pretend high indeed, and put on a fair Semblance here too, *I believe in God* is our daily Language: But, as one saith well, *Non est strepitus Oris, sed Fervor, & Devotio Cordis*: Lip-labour will not serve the turn; it must go deeper, even to the Ground of the Heart. Would we put in then for *David's* share in the Privilege, God's Mercy, and Protection to our King, and to our Selves? We must labour then for a Trust like *David's*: *Be merciful to me O God, (saith he) for my Soul trusteth in thee.*

To bring you to the Test then; The Trust that may be trusted to, and that will stand us instead, when Calamities invade, or threaten us, must have these Three Properties: 'Tis founded, and prepared in Self-Diffidence; 'Tis carried on, and exercis'd in active Diligence; And lastly 'tis consummate in full, and perfect Resignation.

First, 'Tis founded, and prepar'd in deep Self-Diffidence, and Distrust; in a clear Abrenunciation of our selves, and all worldly

worldly Dependences. The Chickens are weak, and helpless in themselves ; and as if they knew it too, stay not to combat the Kite, nor stand the dreadful shock, when the Hawk hovers over, and is ready to stoop upon them ; but run nimbly under the Dam's Wing for shelter. The very Instincts of Nature have taught all Weak things, to seek their Support out of themselves, in some Retreat, where they may be safe. Thus the Firr-Trees are a Refuge for the Stork ; the high Hills for the wild Goats, and the Rocks for the Conies. The Hare hath her Covert too, and the Foxes their Holes or Dens. Even the weaker, and groveling Plants (as Vines, and the like) have their Tendrils, certain pliant Strings, wherewith they naturally clasp, and twine themselves about the Supporters, they are to climb by. In fine, all Nature is wholly Adjective, and, as if 'twere conscious to it self of its inability to stand alone, is ever in busie quest of its proper Substantive, that may uphold it. Man, as the only bad Grammarian, makes still false Syntax, and false Construction ; apt to seek his Refuge, where 'tis not to be had : As if he were under that Curse upon *David's* Enemies, not only in case

Psal. CIV. 18.

Psal. CIX. 10.

to beg his Bread, which he finds not at home, but to seek it also out of desolate places.

Esa. xxx. 3.

Thus *Jonah* sits under his Gourd with over-much Delight; till the Worms smites it at the Roots, and it withers. Rebellious *Israel* trusts in the shadow of *Ægypt* (the Land shadowing with Wings, as the Prophet speaks) and it proves their Confusion: And we have heard of Cedars of *Lebanon*, that degraded themselves into the Protection of a Bramble; till Fire came out of that Bramble, and devour'd them. We laugh at the Babel-builders, who design'd a Tower up to Heaven, above the Reach of Divine Vengeance, or any Deluge of Wrath, that could come on them. But he had Reason, that said, *Totus Mundus est plenus Turrium Babylonicarum*: Nor only the Plains of *Shinar*; the whole World is full of such Towers. We all are apt to build Castles in the Air, some *Νεπολοποκωνυζα*, or other, some City of Cuc-kows in the Clouds, like that in the Greek Comedian. We have all of us our Gourds, and our Brambles to trust in; apt to Canonize our own Sanctity, and Integrity; to Idolize our own Strength, and Activity; to Deifie our own Wit, and Policy.

Aristop.

But

But if in good earnest we look toward the Covert of God's Wings, and would put in there, We must begin Negatively ; first moult, and cast all our sick Feathers, and clip the Wings of all our Carnal Confidences, upon which we are apt to soar too loftily, before we can make good our Flight. *Confringes Ascellas* (so the vulgar Latin reads that Text, *Levit. i. 17.*) *The Sacrifice of Birds is not accepted, till the Wings be broken,* that is (saith St. Cyril of Alexandria) *Le Adorati* *lib. 16.* till our Pride be mortified. God will take us off our false Dependences, and will have us clearly quit All (namely as to Trust in any of them) and run naked under his Defence ; and then we are fit for his Wing. Say not then, this great Nation is a Wife, and an Understanding People, We have Counsel, and Strength for the War ; We are fenc'd, and moated in from the rest of the World with the vast Ocean : Our Island sits a Queen in the Heart of the Four Seas ; she shall dwell in safety alone, and know no sorrow, *Let not the mighty thus glory in their Might, nor the Wise in their Wisdom ; but he that glorieth, let him glory in the Lord.*

And of this Holy David stands here before us a great Example. He trusts

not in the Wings of his Army, but in the Lord of Hosts, and Battles ; not in the shadow of his Cave, but in the shadow of God's Wings ; not in the height of his Rock, but in the Rock of Ages. Though being a Man of War, he well understood the grand Importance of a Castle well seated, and fortified ; of a Mount, or Rock inaccessible ; of a Cave in that Rock capacious, and defensible (such as *Strabo* tells us there were many in *Palestine* ; and such were probably the Cave of *Adullam*, and the strong Holds of *Engedi*, and the rest, which we meet with so often in *David's* story :) yet sever'd, and abstracted from the Divine Protections, he flights all these, as Paper-walls, and Cobweb-fortifications : And knowing he could not be safe on this side Omnipotence, he stiles God almost in every Psalm, his *Rock*, and his *Castle*, his *Fortress*, and his *Strong-Hold*, his *High-Tower*, and the *Hill* of his *Defence* ; that's the first property of his Trust, it begins in great Self-diffidence : But,

Secondly, It goes on in active Diligence. The Young one hath its last Retreat indeed under the Dam's Wing : Yet the little Wing it hath of its own, it imployes to bring it thither. The Eagle
in

in *Moses's* Song, as I noted before, not only bears its Eaglets on her own Wings; but stirs up her Nest too, and provokes them first to do their uttermost.

Though *David* resolv'd well, *I will* Psal. xlv. 6.
not trust in my Bow; yet he us'd it sure. --- xxxiii. 16.
 It was not *Goliath's* Sword, that could save him; yet gladly he girt himself with it, when the High Priest reacht it him. *There is no King*, saith he, *that can be sav'd by the Multitude of an Host*, yet he refus'd not the Voluntiers, that came to List themselves under him. He fled from *Saul* with all Diligence into the Cave; though he had itill a Refuge beyond it. Though he sets up his Rest under God's Wings; yet *Oh*, (saith he) Psal. lv. 6.
that I had the Wings of a Dove too, that I might fly away to my Rest.

The Moral, and the Reddition of All is but thus much. We all of us have Wings of our own too; Faculties, and Abilities, that must be us'd (Why else were they given us?) Though they must not be trusted in. The most excellent Father *Paul* of the *Servi of Venice* was See his Life.
 Libell'd in the Holy Office (as they call it) for advising one that pretended to immediate Inspirations, and Assistances, to use human Means and Industries, and so to expect God's Blessing.

sing. But the Inquisitors were for once so wise, as to absolve him without Examination.

Our Psalmist states the matter well.
 Psal. xxxvii. *Trust in the Lord, saith he, but be doing*
 3-5. *Good too, and so verily thou shalt be fed.*
Commit thy way unto the Lord, and He
shall bring it to pass : But walk in it thy
 self ; how is it else thy way ? *Commit*
 1 Pet. iv. ult. *the keeping of thy Soul,* (saith the Apostle,
 and so, commend the keeping of the
 public too) *to God :* But still *in well-doing,* in doing thy Duty in thy
 Station in all the instances of it.

In the Age of Miracles indeed, when
 the Sea divided, and suddenly turn'd
 green Meadow ; and when an Angel
 went forth, and dispatcht so many
 Thousands in a Night : Well might the
 watch-word be, *Stand still and see the*
Salvation of God ; The Lord shall fight
for you, and ye shall do nothing. But
 the season is chang'd, and 'tis now,
Come forth, and help the Lord against the
Mighty ; and work out your own Salvation,
(and so the Salvation of the Nation too)
because 'tis God that Works ; that is St.
Paul's Logic.

We must not presume to use our
 Lord, as *Herod* did ; call for him, when
 we please, to Work us a fine Miracle ;

neglect our Affairs, and leave them embroyl'd, and ruffled on purpose, that he may come down *ἀπὸ μυχῶν*, to disentangle them. The Glory of God descends not visibly now adays upon our Palaces, as of old upon the Tabernacle of the Congregation, to rescue our *Moses* and *Aaron* from being massacred by a desperate Knot of Mutineers: Nor doth the Earth open her Mouth any longer, to swallow up our Rebels and Traitors alive. 'Tis a Scepter of ordinary Justice, not a Rod of Wonders, that fills the Hand of our Governours. We must not expect, that a good Cause should work alone of it self by Way of Miracle: Believe it, it must be prudently, and industriously manag'd too, or it must at last miscarry.

For Instance, (the Instance of the present time:) The Devils of Sedition, and Faction of Treason, and Rebellion, those Familiars of *Rome*, and *Rhemes*, and *St. Omers*, (the *Jesuites* I mean, that have so long possess'd and agitated a wretched part of this Nation;) will never go out from hence, and leave us at quiet, no not by Prayer and Fasting only. Nay, the best Laws we have, the best you can make, (if they be not steddily, and severely executed) will prove

too slight a Conjuraton for these sturdy evil Spirits of Disobedience. There is another and a better *Flagellum Dæmonum*, than that of *Hieronimus Mengis*, and his fellow Exorcists. Holy Water is a Trifle; and holy Words will not do it. There is no such thing as *Medicina per Verba*: Words, and Talk will never cure the Distempers of a Nation. Deaf Adders refuse all the Voice of the Charmer, charm he never so wisely. If in good earnest we would be rid of this Legion, and say, as our Lord to the deaf and dum Spirit, Go out, and enter no more; (What shall I say? —

In short,) Solomon's Rod for the back of Fools, that grow troublesome, or dangerous (as it may be prepar'd, and managed) is a very powerful and effectual Exorcism. Untamed Horses, and skittish Mules, that will have no Understanding, are not edified at all by calm reasonings, and Instructions and meek Remonstrances; nor in any other method so well as by *Dauid's* Expedient; In *Fræno, & Como*; their Mouths must be kept in with Bitt and Bridle, that it may not be possible for them to fall upon you; and so ye may be secure of them.

But

But the fitting up of *David's* Bridle, and *Solomon's* Rod, and the right Use of both, is the Business of another Place. I shall resume the general Thesis, and so shut up this Particular. I say then; They trust not in God, they presume, and tempt him, who work not together with him, but receive his Aids in vain, and look, that He should bring about in extraordinary manner, what they take no care of themselves; but lie flat upon their Backs looking upward, and will stir neither Hand nor Foot, to help themselves. Nay but *Viriliter agite*, Ps. xxxi. 24. *Et confortabit* Cor, as 'tis in the Psalm; play the Men your selves, Do All that you can or ought to do, within your proper Sphere; and so *God will strengthen your Hearts, all ye, that put your Trust in the Lord*. Wings as they are the Covert of Safety, so also the Emblems of Diligence, and the Instruments of Activity: And as they shew us our Privilege, may teach us also this part of our Duty,—— to trust only in God's Wings, but to use our own too; that's the progress of *David's* Trust; It goes on in active Diligence.

Thirdly, It is consummate (as in the last Act) in clear, and perfect Resignation to God's good pleasure in the Event, what-

whatever it be. They trust not in God entirely, and as they ought, that rely only on his Power, and dare not submit to his Wisdom also ; that would gladly engage Omnipotence on their side (and can you blame them?) but then they would manage it their own Way, and in Methods of their own Contriving, and to Ends, it may be, far distant from what God hath appointed : As if he would work Journey-work under them, and leave them to be Masters of the great Shop of the World. No ; but as *Luther* said well, when his Friend *Melanchthon* troubled himself over-much at some cross Events ; *Desinat Philippus esse Rector Mundi : 'Tis God alone, who sits in Heaven, and doth whatever pleaseth him*. If we be not content with the Portion he allots us, but will needs be carving for our selves elsewhere, or otherwise : Or if we be not satisfied with his Conduct of the Affairs of the World, but think with the great *Alphonso*, that we could mend the System : What is this but in Effect to turn our Backs upon God, and to set up for our selves upon our own wretched Stock, and implicitly at least to renounce the shadow of his Wings, and all the privileges of it ? *Pulli non prospiciunt*, saith One : Young Birds have
no

no Designs, or Forecasts of their own, but are wholly under the Dams Conduct. And if we are allow'd to have any our selves, be they never so deeply laid, or so wisely contriv'd; so skillfully managed, or so vigorously pursu'd; We must at last intirely submit, and sacrifice them all to that Sovereign Wisdom, and Power, which ruleth in the Kingdoms of Men, and orders them in all things according to the good pleasure of his Will.

To sum up then this whole great Duty of Affiance in God, with all the Parts, and Branches of it: He trusts Regularly in God, that trusts in Nothing else first: And yet secondly doth every thing he can, or is oblig'd to do by his Duty: And thirdly, when he hath done All, sits down at last under the shadow of God's Wings, and waits the Success in Faith, and Hope, with perfect Resignation to God's wise and just Appointment in all things; That is the first Duty implied in the Expression a pious Trust, and Confidence in God. The

(2d) Is an ardent and flaming Devotion towards God, and his holy Worship, and Service in his Temple: *Under the shadow of thy Wings will I make my Refuge*; 'tis certainly an Allusion to the

1. xxv. 20.

1. ix. 5.

the Holy of Holies, where was the Ark of the Covenant, the Symbol of God's gracious presence; over which the Cherubim of Glory stretcht forth their Wings on high, and shadowed the Mercy-seat: Between which Wings was God's Dwelling-place, his *Shekinah*, or Majestatique Presence. And therefore when *Ruth* the *Moabites* became Proselyte to the Jewish Religion, and Worship; she is said to come to trust under the Wings of the God of Israel, *Ruth* ii. 12.

There are also *Alæ Ecclesiarum*, which we meet with in Church-writers; as we corruptly call them the *Isles of Churches*; and in the Gospel it self πτερυγία τοῦ ἱεροῦ, *Penacles*, or (if we will render it close, and just) *Wings of the Temple*: From the saving Covert and Protection whereof, as 'tis the Devil's Business to tempt, and withdraw us, and so to cast us down from one of our noblest Heights, and Defences: So on the contrary, holy *David's* great Example here, and the clear Importance of the Words of my Text, lead us directly thither (that is the last, and most illustrious Resort of the Expression) and bring us up with Boldness to seek, and make our Refuge even under

der the Wings of the Cherubim of Glory.

And indeed, Where can we find on Earth so safe, or so comfortable a Retreat, when Calamities assail, or threaten us, as here in the House of our God? Doth not his Cross stand over it on purpose, to direct us hither, when we are ready to sink under the Burthen of our own? When God's Judgments are abroad in the World, and the Avenger of our Sins pursues us; More particularly, When the Land is mov'd, and divided; when the Pillars thereof shake, and tremble, and the Foundations are ready to be cast down; when all things are in Ferment, and in Commotion round about us; and Mens Hearts ready to fail them for Fear, and for looking after those things which are coming upon the Earth: Where should we rather take Sanctuary, where can we more probably find Help, and Redress, than at the Altar of the God of Mercy, and under the shadow of the Wings of his Mercy-seat?

This was holy *David's* steddy Resolve, when his Heart was overwhelmed, as he speaks, *Psal. lxi. 2. I will abide in thy Tabernacle for ever; I will trust (or, I will make my Refuge) in the Covert*

of

Pfal. cxxi. 1.

of thy Wings, ver. 4. And when his Afflictions put him beside that Guard, set him at Distance from those happy Opportunities, took him down from those blessed Heights : Yet still, even at the lowest, *I will lift up mine eyes*, saith he, *to the Hills* ; (at least cast a long Look toward *Sion*.) *from whence cometh my Help*. This was the Sting of all his Sorrows, as it were the Calamity Royal he so groans under, almost in every Psalm ; not that *Saul*, or *Abalom* had driven him from his own, but from God's House. Though the Holy Land was of no large Extent : Yet as if he had been banisht to the *Antipodes* ; *From the Ends of the Earth*, saith he, *have I cried unto thee*, Psal. lxi. 2. Though his Devotion consecrated every place he came into ; turn'd the Cave into a Chappel, and the Wilderness of *Judah* into Holy Ground ; and I had almost said, even *Gath* of the *Philistines* into a Holy City ; (for we have Psalms dated from every One of these ;) Yet still he sighs, *Oh restore me*, *Oh bring me*, *Oh set me up upon a Rock that is higher than I* : He means without Doubt the Hill of *Sion*, the *Pico* of *Jewry*, where God's House was *establisht upon the tops of the Mountains*, as the Prophet speaks, *Esa. ii. 2.*

Men,

Men, and Brethren, you that make up the more popular part of this mixt Audience ; Let me freely speak to you of the Patriarch *David* , and of your selves. Blessed be the Mercies of God, you lie under no such Restraint, or Interdict, as he did : You are not banisht into the Wilderness, nor shut up in the Cave : The Doors of God's House stand open to you, if you please ; and the Wings of his Mercy are stretcht out wide to invite, and receive you ; would you but come in, and put your selves under the shadow of them. Let it not be said, that your Curiosity, or some worse Humour leads you quite another way : That you are over-careful, and troubled about many things, which belong not to you, while you neglect the one thing necessary, the great Duty of this, and of every Day ; namely to implore God's Mercy, and Protection upon the King and his Kingdoms, and his Direction, and Blessing upon the public Counsels. Let my Counsel, I pray, be acceptable unto you. Study to be quiet, and to do your own Business : And that lies not in the Court, or in the Palace, but here in the Temple. 'Tis not to listen at the Doors of the two Houses of Parliament, or to Eves-drop the Council-

Council-Chamber ; but to wait in your proper Stations with Modesty, and Patience, what Avisoes, and Commands are sent you from thence, and to comply with them. Instead of thronging, and pestering the Galleries, and Avenues of those places, where Matters of State are upon the Table ; what a blessed Appearance were it in times of Danger, such as this is, to see the Church Doors always open, and the great Stream, and Shole of People continually flowing thither ; and to find some of you always upon the Floor there, *Weeping between the Porch, and the Altar*, and saying, *Spare thy People, Oh Lord, and give not thy Heritage to Reproach. Thou hast brought up a Vine out of Egypt : Thou hast cast out the Heathen, and planted it. Let not the Wild Boar out of the Wood root it up, nor the Wild Beast of the Field devour it. Let thy Hand be upon the Man of thy right Hand, whom thou hast made so strong for thy self. Keep him, as the Apple of thine Eye. Hide him under the shadow of thy Wings. Let his Days be many, and his Reign prosperous ; and under his shadow let both Church and State long flourish : And let them be confounded, and driven backward as many as have Evil Will at Sion.*

To

To furnish out an Office for such daily Devotions, 'tis but to take your Psalter along with you in your Hand, which is full of them. But especially let me commend to you that Decad of Psalms, which begins with the 54th. and so on : which may seem to have been put together on purpose for such an Occasion. This would be indeed effectually to transcribe holy *David's* Copy, in this his Exemplary, and ardent Devotion : which is the second Duty requir'd in the Text, to prepare us for the protection of God's Wing. There is but one more behind ; and that is

(3.) Constant Perseverance in both the former.

In the two former you have seen Holy *David* putting himself under the shadow of God's Wings, and making good his Refuge there, by Acts of Faith and Devotion. And being once there, no Storm shall beat him off, no Discouragement shall drive him away, no Delay shall weary him out. If God kills him, 'tis all one, hee'l trust in him still, and die in his Arms : For here he hath set up his Rest, and *Donec transferint*, he is steddily resolv'd ; his Refuge is, and shall be, here, till these Calamities are over-past.

But here we must take heed of a great Mistake. There are, that hold the *Donec* in the Text too hard, and stiff; are too punctual, and precise with God in it: who will trust in him, it may be, and ply their Devotions just so long, as till the Calamity be past: But then on the sudden their Trust grows feeble, and their Devotion cold, and heartless: No sooner deliver'd, but like old *Israel*, they forget *God at the Sea, even at the Red-Sea*;---Use him like *Themistocle's* Planetrees, under which Men run for shelter in Storm, but the Shower once over, they pluck off the Branches, turn their Backs, and away.

ἡς ὑποψίας
χρὸς καὶ μαζὺ
μαυοί.

Nay, but there is in Scripture Language an infinite and an interminable *Matth. i. ult. Donec*, which never expires. *He knew her not, till she brought forth*; Nay he never knew her. In spight of *Helvidius* ἀντιμαρτυροῦ, (as the Greek Church stile her) A Virgin before, and in, and after the Birth of our Lord, and for ever. Ay, that's the Virgin's Soul indeed, that keeps ever close to her heavenly Spouse: Not only runs under his Wings for Shelter, when Calamities affright her, saying, Spread thy Skirt over me, and then strays away again, as soon as ever the flattering Calm, and Sun-shine of
Prof.

Prosperity tempts her abroad. As our Lord hath given us an everlasting *Donec*: *Lo I am with you*, saith he, *till the end of the World*: (Not that he will leave us then, but take us yet nigher unto himself, and so we shall ever be with the Lord, as the Apostle speaks :) So 1 Thes. iv. 17. must we also have One for him of the same Latitude, and Extension. For ever under the Shadow of his Wings; till this single Tyranny, as in the old Translation; till these Calamities, as in the New; or as the Hebrew implies, till all, and every of our Calamities be overpast; Both before, and in, and after Calamities, still under the Shadow of God's Wings. While they last, 'tis *In the Shadow of thy Wings will I trust*: and when they are past, 'tis *In the Shadow of thy Wings, will I rejoyce*; that's all the Difference. As the Scenes shift, our Devotion must improve, and Advance too; till our Prayer be heighten'd into Praise, (as I trust e're long it will be) our Hope swallowed in Enjoyment, and our Trust sublimated, and made to flowre up into Joy, and Triumph: When the same God, that rais'd *David* from the Cave to the Throne, shall translate us also from the Shadow of his Wings into the Light of his Counte-

nance: To the Beatifical Vision where
 of he of his Mercy bring us, who hath
 so dearly bought it for us, Jesus Christ
 the Righteous: To whom with thee,
 O Father, and God the Holy Ghost, be
 ascribed of us, and all the Creatures in
 Heaven, and Earth, Blessing, Honour,
 Glory, and Power, both now, and for
 evermore. *Amen.*

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